

THE KOREA
MISSION FIELD
1900

韓國基督教史研究會 編

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THE
KOREA MISSION FIELD.

VOL. V SEOUL, KOREA, 15TH JANUARY, 1909. No. 1.

ALL THE DAYS.

Begin the year with God ;

Begin with praise

For mercies old and new

And hopeful days.

Begin the year with God ;

Begin with prayer

That courage may be given

His cross to bear.

Go through the year with God ;

Be his in all ;

Resolve to serve him best

In great or small.

Begin and end with God

The coming year :

So shall his perfect love

Cast out all fear.

—*Selected.*

**TRANSLATION OF THE PRIVATE SCHOOL LAW KNOWN AS
EDICT NO. 62.**

BY HONORABLE, T. H. YUN, L.L.D., President of Anglo-Korean School, Song-dae,
Korea.

August, 26 1908.

THE PRIVATE SCHOOL LAW.

I. All private schools, except those for which special regulations are provided, shall conform to this law.

II. Those who desire to establish a private school shall submit to the Minister of Education a statement of the following facts, to secure his recognition :—

1. The object, the name, and the locality of the proposed school.
2. The school regulations.
3. The plot of the school site and of the building.
4. The estimate of the annual income and the expenditure of the school.
5. The means of support. In case there is a permanent endowment fund, documentary proofs should accompany the statement.
6. The personal references of the founder, the principal and of the teachers of the school.
7. The names of the books to be used.

Any change in the items mentioned above, except that of section 4, should be reported to the Minister of Education. All reports concerning a change in the personnel of the school shall be accompanied by personal references.

III. The school regulations shall have definite rules on the following subjects.

1. The gradations and the number of years for each grade.
2. The curriculum and its grades; the number of hours for each study per week.
3. The fixed number of students to be admitted.
4. The qualifications for the applicants and other rules concerning the admission into, and withdrawal from, the school.
5. The course of study and the condition of entrance.
6. Such other matters as are deemed necessary for the school.

IV. All private schools shall have the word "private" written over their names.

V. All private schools shall have principals who shall manage the school affairs as their representatives.

VI. The books used in private schools shall be those compiled by the Department of Education or of those approved by the Minister of Education. When a private school desires to use books other than those specified above, the approval of the Minister of Education shall be secured.

VII. A private school shall be provided with the following books.

1. A school register and a roll-book.
2. A register for teachers.
3. A treasurer's book.

VIII. No one who has been subject to any of the following penalties shall be allowed to become the founder, or the principal, or the teacher of a private school.

1. Those who have been sentenced to a penalty above that of light imprisonment. Exception: those who have been pardoned and reinstated in the enjoyment of civil rights.
2. Those who have not passed two years after they were sentenced to degradation (from office). Exception: Those who have been pardoned.
3. Those who have not passed two years after the revocation of their teachers' licenses.
4. Those who are considered as bad in temper and immoral in conduct.

IX. When the equipment, course of instruction, and other matters pertaining to a private school are deemed inadequate or unsuitable, by the Minister of Education, he may order the necessary alteration.

X. The Minister of Education may order the closure of a private school for following reasons.

1. Disobedience to laws and regulations.
2. When it is feared that the school may corrupt the morals (or manners) or disturb peace and order.
3. When a private school does not carry out its proposed plan of work above six months.
4. When the order of the Minister of Education given on the ground of Art IX is disobeyed.

XI. Those private schools which carry on their work without having secured recognition for their establishment may be suspended by the order of the Minister of Education.

XII. The principals of private schools shall report to the Minister of Education, within the month of June, every year, the names of the officials, the curricula, the gradations, the total enrollment, the names of text books and the financial condition of the school, as they stand at the end of May.

XIII. The Magistrate shall superintend, under the direction of the Minister of Education, the private schools within his district.

XIV. All documents addressed to the Minister of Education in compliance to the provisions of this law shall be sent through the Magistrate.

XV. This law shall not be applicable to the private schools of old style.

XVI. This law shall be put in operation from the first of October.

XVII. Those schools which have already been established with or without recognition, shall secure recognition from the Minister of Education, conformable to this law, within six months from the date on which this law goes into effect.

TRANSLATION OF THE FORMS FOR APPLICATION FOR REGISTRATION OF PRIVATE SCHOOLS, UNDER EDICT NO. 62.

By HON. T. H. YUN, LL.D.

FORM No. 1. (FOR A PRIVATE SCHOOL TO BE NEWLY ESTABLISHED.)

His Excellency,

The Minister of Education:

In compliance with the Private School Law, contained in Edict No. 62 of the 2nd year of Rynghni (1908), the undersigned, desiring to establish the Private _____ School, respectfully submit to your perusal the accompanying statement concerning the proposed school, begging that you will grant the necessary recognition of the same

Signed _____

Address _____

Date _____

FORM No. 2. (FOR THE PRIVATE SCHOOL ESTABLISHED BEFORE THE EDICT.)

His Excellency,

The Minister of Education:

This school was established in the _____ month of the _____ year. Desiring to register according to the Private School Law contained in Edict No. 62, the undersigned respectfully submit to your perusal the accompanying statement concerning the school, begging that you will grant the necessary recognition of the same.

Signed _____

Address _____

Date _____

Facts to be stated in the Application.

The Object, Name and Locality of the School.

I. Object. The object stated in the Application should be the same as the one recorded in the Rules and Regulations of the School * * * In short what the school aims to do for the students should be stated.

2. Name.

Private (what) School.

3. Locality.

_____ Street or village _____ District _____ County _____ Province.

II. School Rules and Regulations. (See Section III Private School Law in the Official Gazette September 1st, 1908.)

III. The plot of the school ground and of the school building (see the Appendix)

IV. The school budget.

The annual receipts and expenditures of the ——— school.

1. Receipts total Yes ———

Itemized statement:

Interest from permanent fund Yes ———

Contributions ———

The founder's gift ———

Tuition fees ———

Miscellaneous ———

2. Expenditures total Yes ———

Itemized statement:

Remuneration to the principal Yes ———

Teachers' salaries ———

Janitors ———

Fuel, light, etc. ———

Books, apparatus, etc. ———

Miscellaneous ———

" ———

Note: The money spent for the construction, or purchase of the school building or for other extra purposes should be also stated.

V. Means of support.

The Means of support for ——— school.

The above institution depends for its support on the endowment fund, contributions, the founder's gift and tuition fees as itemized below:

1. Endowment property. (Documentary proofs to be presented.)

(a). Endowment field — "mal" seed,

— bags per year in Yes ———

(b). Endowments guild principal ———

Annual interest ———

2. Contributions (Documentary proofs to be presented.)

Annual receipts ———

3. Founder's gift.

Annual gift ———

4. Tuition fees.

At — "sen" per scholar a month ———

In case the tuition fees fall short of the estimated amount, the founder will make up the deficit.

(Note): By documentary proofs, it is meant the written statement from the manager, in case of endowment land; and from the president, in case of an education guild—or an official document giving recognition to such an endowment. In case of contributions, the contributor or, in case of a contribution from a district, its representative should give the written statement.

However, in case of contributions, it will be sufficient to produce some proof that may be recognized as a guarantee for the trustworthiness of the contribution.

VI. The personal references of the founder, the principal and of the teachers (See the Appendix).

VII. Text books.

The names of text books used by the ——— school.

Ethics—Ethics compiled by the Educational Department.

Korean Language—Korean readers by the Educational Department.

Japanese	"	—Japanese	"	"	"	"
Chinese	"	—Chinese	"	"	"	"
History	By whom	Approved	"	"	"	"
Copy-book	"	"	"	"	"	"
Geography	"	"	"	"	"	"

Note: Since the above is given only as a model, each school may write the names of such text-books as it desires to use. It is required to state clearly that such and such a book is used for such and such a study. When a school desires to use text-books not compiled by the Educational Department or not duly recognized by the Minister of Education, an application for the privilege should be presented, as directed in Art. 2, section VI of the Private School Law along with the application for registration. (See the Appendix).

APPENDICES.

1. Rules and Regulations for ——— School.

Note: See the model given in the Educational Department notification No. 8.—Official Gazette September 1st., 1906.

2. The plot of the ground and building of the ——— School.

(1). The School ground — *tsubo*.

(2). The School building — *tsuba*.

3. Personal references.

The Founder or Principal, or the Teacher of ——— school.

Name ———

Born the ——— day the ——— month the ——— year.

Original address ———

Present address ———

Education ———

Studied (what) in (what) private school (where). From — month — year.
To — " — "

Entered (what) hakkyo in — month — year.

Graduated in (what) course in (what) school in — month — year.

Career or (experience).

Taught in (what) school (where) from — month — year to — month — year.

Appointed the assistant teacher in (what) government school (where) in — month — year.

Designed in — month — year.

Reward and punishment.

An honor certificate or a prize receive when graduated in (what) school in — month — year.

An official honor certificate or bonus received in — month — year in recognition of (what) merit.

Punishment. None.

(Or) Degraded for (what) offence in — month — year. Pardoned in — month — year.

Signed —

Date —

4 Application for the use of text books.

Name of the book.

By whom.

Published by (what firm) (where).

The undersigned, desiring to use the above named publication as a text book in our school, respectfully apply for Your Excellency's permission for the use of the same in compliance with Art. 2, Section VI of the Private School Law.

Signed —

Principal — School.

Address —

Date —

To

His Excellency :—

The Minister of Education.

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THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Rev. W. G. Cram, Editor-in-chief.

Revs. G. S. McCune, G. Engel, E. M. Cable, J. S. Nisbet, A. F. Robb Assistant Editors.

Annual subscription, including postage, one yen, or 50 cents gold.

Single copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to

Mr. M. H. Hogel, 154 Fifth Ave., New York, Dr. A. B. Leonard, 159 Fifth Ave. New York, Rev. J. E. McCulloch, 348 Public Square, Nashville, Tenn.

Upon business matters address Rev. F. G. Veasey, Business Manager, Seoul, Korea.

EDITORIAL.

We print for the information of our readers a translation of the "Law Regulating Private Schools" and also a translation of the "Application for Registration of Schools," under said Edict. The law went into effect from the first of October 1903, and a period of six months was allowed for the filing of applications etc. We believe the missionary bodies have decided to register all schools under their supervision. The missionaries of Korea have always been favorable to reform and improvement. The following are instructions, which have been sent to us:—

- I. Have all forms filled out in accord with this form.
- II. Applications must be filled out and sent in by March.
- III. All applications, duly filled out, must be handed into the local Magistrate, and not sent directly to Seoul.
- IV. All regular schools must make each a separate application, not bunching several together.
- V. Nothing more is required than what is mentioned in the Edict.

The Article on "Folk-Lore" is from Homer B. Hulbert's "The Passing of Korea" which is published by Doubleday Page & Co., of New York. Mr. Hulbert is a versatile writer and his pen has given us a book which will be the standard on things Korean for a generation to come. The book can only be supplanted by the one which will be written several decades hence entitled, "The New Korea." Customs, Characteristics, Religions, Literature, Government, Industries, Language, Art, Education, and such subjects are exhaustively treated in the Passing of Korea. It is beautifully bound and copiously illustrated.

There has come to our table the first volume of "The Korean Evangel," a magazine printed in the vernacular of Korea by the "Korean Mission" of the M. E. Church, South, San Francisco, California. The magazine is well printed, contains many illustrations and on the whole is the best made up paper for the Koreans it has been our privilege to see. Rev. C. F. Reid, D. D. is the Editor in chief with Rev. J. S. Ryang as assistant. The aim of the magazine is set forth in the Editorial announcement which we print here with:—

"In December, 1906, Providential opening occurred for founding a Korean mission in San Francisco. With an eye ever open for service, The Women's Home Mission Society of the M. E. Church South promptly seized the opportunity, and now have a flourishing Mission, with a well-organized membership of seventy.

The Mission has already proved a spiritual birthplace and sheltering home to many of these interesting strangers, and we trust the good work has only just begun.

We have tried to extend the work to other cities in California, and at one time had an interesting branch Mission in Visalia, and what promised to be a more permanent one in Sacramento.

In these efforts, however, we have had to contend with a grave difficulty growing out of the condition of Koreans in America, who have to constantly change their location in order to follow their work, which is at one season in the orchards, at another in the vineyards, and at another in the hop yards.

There are about two thousand Koreans widely scattered over the Pacific coast, and how to keep in touch with them that we may encourage and instruct those already converted and evangelize those still out of Christ is a problem we are trying to solve.

Koreans are fond of reading, and it occurred to us several months ago that a monthly magazine in the Korean language containing a few items of important news from the home land would make very welcome the instruction and exhortation which, in time, we hope will be welcomed for its own sake.

We are also ambitious enough to believe there are many Koreans residing in their own land who will be glad to read a periodical which shall keep them informed as to the condition of their countrymen here and the evangelistic movements of this country.

Thus we hope to create a new and strong bond between the mother church in America and the child in Korea whose splendid growth in stature and capacity to serve is perhaps the most noticeable phenomenon in the history of modern missions.

Our sole purpose being to honor God in the salvation and edification of His Korean children, we have named our venture "*The Korean Evangel*," and we send it forth winged with many a prayer that our Heavenly Father will accept and so use it that it shall not fail in the accomplishment of its mission.

We shall be grateful to friends who may be inclined to help us by subscribing, securing subscriptions from others, or by sending us contributions in money to assist with the initial expense of the enterprise. The Koreans are a liberal people, and we hope and believe that after a few months the magazine will be quite or so nearly self-supporting as to involve no financial burden to its promoters.

To the company of noble men and women who are trying to proclaim the blessed Gospel through the medium of the printed page we make our bow, and modestly announce that we have come to join you.

C. F. REID,
J. S. BRACK.

THE KOREAN PASSION FOR SOULS.

GEORGE HENNER JONES, D. D.

There is a deep and far-reaching distinction between the recognition by the Church in its corporate capacity of the obligation to win the unsaved to Jesus Christ and the recognition of the same obligation by the individual church member. The Church may be ever so earnest in its efforts, yet, unless there is also the individual recognition by each church member of his obligation to win those in his personal acquaintance who are out of Christ to like saving faith with himself, the Church can hope to accomplish very little, in fact it comes practically to a stand-still, doing little more than marking time.

In Korea the church membership has clearly caught the vision of each person's personal responsibility to bring other souls to Christ, and the members measure their efficiency as Christians by their success in winning their neighbors to the Master.

This results in a most interesting condition of affairs in our class leaders and stewards' meeting. In my work as district superintendent I usually meet the class leaders and stewards' meetings on the district in connection with the quarterly conferences. At this meeting all probationers ready for full membership in the church are required to appear in order to be examined as to their fitness for the higher responsibilities of church membership. The examination is of a searching character, their knowledge of Christian faith and their life being closely reviewed.

The final question is always this: "Have you led some soul to Jesus Christ? Can you point out among those in attendance upon the church some one who has been led there by you?" If the candidate is able to answer in the affirmative he or she is immediately approved, but if not they are talked to kindly, somewhat after this fashion: "Brother, our nation as yet is outside of Christ in the darkness of heathenism. It never will be won unless we who are church members bring to our neighbors and our fellow-countrymen the truth. Do you not think that you ought to bring some one out of darkness into light? Will you not be willing to postpone entering this high and holy relation in the church until you have brought some soul to like precious faith with yourself?"

Of course the candidate consents, and so it has become the universal rule in Korea that the ticket of admission to membership in the Christian Church is another soul won to Jesus Christ. Often this results in many souls brought to the Saviour. It seems as though we are realizing in Korea the ideal of a universal ministry, with everyone whose soul has been filled with the joy of salvation laboring in his Master's vineyard, and this is one of the reasons why thousands of Koreans are ready to embrace the Christian faith.

One of the leading Christians in Seoul is Brother Sa. He is the custodian of the

paraphernalia used by the Imperial Household in funeral services. He is a most devout and earnest Christian, and all his family and following, numbering thirty-five persons—with the exception of one son—are Christians. It is a joy to visit Brother Sa's home just inside the Great East Gate of Seoul. He will receive you with all the courtesy of a genuine gentleman, and he will expect you to join with him and his family and lead them in prayer before you terminate your visit no matter what may be the object of your call. Like all Korean Christians, he has this vision of his responsibility for his fellow-Koreans. No doubt in his mind whether or not he is his brother's keeper. He knows that he is.

One day he called on me and said, in a very modest way, "About ten miles outside the wall there is a village of sixty families with whom I have some influence. I wonder if you would consent to excuse me from attendance upon the services in the big church here in the city one Sunday in each month, for I think I ought to visit this village and preach the Gospel there. I think there are many who will accept Christ and become believers."

Brother Sa was a member of our Board of Trustees. It struck me as a most useful occupation for a trustee in the Methodist Episcopal Church, or for that matter for any office-bearer or member we have.

The result of his visitation was that in a few short months it was necessary to maintain regular visitation every Sunday at this village and another group of Christians was added to our Seoul Church.

But Brother Sa is only one of a vast multitude who give of their time and service for the saving of their neighbors. It is the real passion for souls. And it is this holy passion as a consuming fire in each Christian heart the world round which will in truth preach the Gospel to every creature and win each nation to Christ.—*Christian Advocate*.

FOLK-LORE.

FROM "PASSING OF KOREA" BY HOMER B. HULBERT.

Folk-lore is a very ambiguous term, including at one extreme not only the folk tales of the people but the folk songs, superstitions, charms, incantations, proverbs, conundrums and many other odds and ends of domestic tradition which find no classification under other headings. Folk-lore is the back attic to which are relegated all those interesting odd pieces of ethnological furniture which do not bear the hall-mark of history and are with all too ambiguous in their origin and too heterogeneous in their character to take their place down stairs in the prim order of the modern scientific drawing-room. But if we wish to feel as well as to know what the life of a people has been, we must not sit down in the drawing room under the electric light and read their annals simply, but we must mount to the attic and rummage among their folk-lore, handle, as it were, the garments of by-gone days and untie the faded ribbon which confines the love-letters of long ago. Written history stalks across the centuries in seven-league boots, leaping from one great crisis to another, and giving but a bird's eye view of what lies between; but folk-lore takes you by the hand, leads you down into the valley, shows you the home, the family, the every-day life, and brings you close to the heart of the people. It has been well said that the test of a man's knowledge of a foreign language is his ability to understand the jokes in that language. So I would say that to know a people's life we must understand their folk-lore.

The back attic of Korean folk-lore is filled with a very miscellaneous collection, for the same family has occupied the house for forty centuries and there never has been an suction. Of this mass of material, in the small space here available, we can give only the merest outline, a rapid inventory.

For convenience we may group Korean folk tales under six heads, Confucian, Buddhist, Shamanistic, Legendary, Mythical and General.

Williams defines Confucianism as "the political morality which was taught by Confucius and his disciples and which forms the basis of Chinese jurisprudence. It can hardly be called a religion, as it does not inculcate the worship of any god." In other words it stops short at ethical boundaries and does not concern itself with spiritual relations. The point at issue between Confucianism and Buddhism is that the latter affirms that the present life is conditioned by a past one and determines the condition in a future one, while Confucianism confines itself to the deciding of questions of conduct beginning birth and ending with death. It is to be expected, therefore, that like Judaism in the days of its decadence, every probable phase and aspect of human life will be discussed, and a rule of conduct laid down. This is done largely by allegory, and we find in Korea, as in China, a mass of stories illustrating the line of conduct to be followed under a great variety of circumstance. These stories omit all mention of

the more recalcitrant tenets of Confucianism, and deal exclusively with the application of a few self-evident ethical principles of conduct. They all cluster about and are slavish imitations of a printed volume of stories called the O-Ryun Hang-sil or "Five Principles of Conduct." This has been borrowed mainly from China, and the tales it contains are as conventional and as insipid as any other form of Chinese inspiration. As this is a written volume which has a definite place in literature, it may not perhaps be considered strictly as folk-lore, but the great number of tales based on it giving simple variations of the same threadbare themes, have become woven into the fabric of Korean folk-lore and have produced a distinct impression, but rather of an academic than a genuinely moral character. Following the lead of this book, Korean folk-lore has piled example upon example showing how a child, a youth or an adult, should act under certain circumstances. These "Five Principles" may be called five beatitudes of Confucianism and while their author would prefer to word them differently the following is the way they work out in actual Korean life:

(1). Blessed is the child who honours his parents, for he in turn shall be honoured by his children.

(2). Blessed is the man who honors his King, for he will stand a chance of being the recipient of his King's favor.

(3). Blessed are the man and wife who treat each other properly, for they shall be secure against domestic scandal.

(4). Blessed is the man who treats his friend well, for that is the only way to get treated well himself.

(5). Blessed is the man who honors his elders, for years are a guarantee of wisdom.

Then there are minor ones which are in some sense corollaries of these five, as for instance:

Blessed is the very chaste woman, for she shall have a red gate built in her front yard, with her virtues described thereon, to show that the average of womanhood is a shade less virtuous than she.

Blessed is the country gentleman who persistently declines to become prime minister, even though pressed to do so, for he shall never be carted by the opposition and incidentally shall have no taxes to pay.

Blessed is the young married woman who suffers patiently the infliction of a mother-in-law, for she in turn shall have the felicity of pinching her own daughter-in-law black and blue without remonstrance.

Blessed is the man who treats his servant well, for instead of being squeezed a hundred cash on a string of eggs he will be squeezed only seventy-five.

Korean lore abounds in stories of good little boys and girls who never steal bird's

nets, nor play "for keeps" nor tear their clothes, nor strike back, nor tie tin cans to dogs' tails. They form what we may call the "Sunday-School literature" of the Koreans and they are treated with the same contempt by the healthy Korean boy or girl as goody-goody talk is treated by normal children the world over.

While these stories are many in number, they are built on a surprisingly small number of models. After one gets used to the formula, the first few lines of a story reveal to him the whole plot, including commencement, complications, climax, catastrophe and conclusion. For instance, there is the stock story of the boy whose parents treated him in a most brutal manner but who never made a word of complaint. Anticipating that they will end by throwing him in the well, he goes down one dark night by the aid of a rope and digs a side passage in the earth just above the surface of the water, and so when he is thrown in headlong the following day, he emerges from the water and crawls into this retreat unknown to his doting parents, who fondly imagine they have made all arrangements for his future. About the middle of the afternoon he crawls out, and faces his astonished parents with a sanctimonious look on his face, which, from one point of view, attests his filial piety, but from another says, "You dear old humbugs! You can't get rid of me so easily as that." Be it noted, however, that the pathos of this story lies in its exaggerated description of how Korean children are sometimes treated.

We also have the case of the beautiful widow. The Korean Lucrece, who, when the King imported her to enter his harem, seized a knife and cut off her nose, thus ruining her beauty. Who can doubt that she knew that by this bold stroke she could retire on a fat pension and become the envy of all future widows?

Then there was the boy whose father was dying of hunger. The youth whetted a knife, went into his father's presence, cut a generous piece of flesh from his own thigh and offered it to his parent. The story takes no account of the fact that the old reprobate actually turned cannibal instead of dying like a decent gentleman. The Koreans seem quite unable to see this moving episode in more than one light, and they hold up their hands in wondering admiration, while all the time the story is exquisitely ironical.

There are numerous stories of the Lear type, where the favorite children desert their parents, while the one who had been the drudge turns out pure gold. There is quite a volume of Cinderella stories in which proud daughters come to grief in the brambles and have their faces scratched beyond repair, while the neglected one is helped by the elves and goblins and in the sequel takes her rightful place. But these stories are often marred by the careless way in which the successful one looks upon the suffering and perhaps the death of her humbled rivals.

Another common theme is that of the girl who refuses to marry any other man

than the one, perhaps a beggar, whom her father had jokingly suggested as a possible husband for her. The prevailing idea in this is that the image once formed in a maiden's mind of her future husband is, in truth, already her husband, and she must be faithful to him. Such stories are the gauge of actual domestic life in Korea inversely to the degree of their exaggeration.

A favorite model is that of the boy who spends his whole patrimony on his father's funeral and becomes a beggar, but after a remarkable series of adventures turns up Prime Minister of the land. But in actual Korean life it has never been noted that contempt for money is a leading characteristic of officialdom. Far from it. There is also the type of the evil minded woman who was found weeping upon the grave of her husband, but when asked why she is inconsolable, she replied that she was moistening the grave with her tears so that the grass would grow the sooner, for only then could she think of marrying again.

Korea is rich in tales of how a man's honor or a woman's virtue has been called in question, and just as the fatal moment came the blow was averted by some miraculous vindication; as when a hairpin tossed into the air fell and pierced the solid rock, or an artery was severed and the blood ran white as milk, or the cart which was to carry the traduced but innocent official to his execution could not be moved an inch, even by seven yoke of oxen, until the superscription "traitor" was changed to that of "patriot".

These are but few of the standard models, and in examining them we find that they are all highly exaggerated cases, the inference apparently being that the greater includes the less, and that if boys and girls, youths and maidens, men and women, acted with virtue and discretion under these extreme circumstances, how much more should the reader do so under less trying conditions.

STATISTICS FOR MISSION, M. E. CHURCH, SOUTH.

Name of Pastoral Charge.	Seoul Circuit.	Song-do South Circuit.	Song-do North Circuit.	Chang Chun Circuit.	Wonsan Circuit.	Chekyung-teh Circuit.	
Missionaries	1.	2.	2.	1.	4.	1.	11.
Wives of Missionaries	2.	1.	2.	1.	2.	0.	8.
W. F. M. S. Workers	4.	1.	2.	0.	3.	0.	10.
Local Preachers	1.	1.	0.	0.	1.	1.	4.
Exhorters	2.	4.	8.	2.	7.	2.	25.
Native Helpers	4.	2.	0.	5.	6.	3.	20.
Colporters	4.	0.	6.	0.	5.	7.	22.
Bible Women	10.	3.	3.	0.	6.	2.	24.
Members, foreign	8.	3.	1.	0.	4.	0.	16.
" native	466.	650.	1,238.	141.	590.	370.	3,545.
Probationers	505.	185.	433.	170.	630.	521.	2,536.
Baptized this year	195.	248.	491.	75.	317.	133.	1,459.
Infants baptized	45.	94.	71.	12.	38.	31.	271.
Received by Vows	0.		95.	2.	0.	0.	97.
Deaths	0.		12.	0.	2.	0.	14.
Expulsions	0.	2.	8.	0.	6.	0.	16.
Received by Letter	0.	0.	12.	7.	61.	0.	80.
Dismissed by letter	0.	7.	11.	0.	10.	0.	27.
Bapt. Mem. rec'd. from P. Ch. ...	0.	46.	101.	0.	54.	0.	201.
" " turned over " " ...	0.	0.	9.	0.	6.	0.	15.
Prob. rec'd. from P. Ch.	0.	10.	48.	0.	359.	0.	408.
Societies rec'd. from P. Ch. ...	0.	2.	14.	0.	9.	0.	25.
No. of Sunday Schools	6.	18.	15.	5.	5.	5.	45.
" " S. S. Subscriptions ...	0.	5.	15.	5.	5.	5.	35.
" " S. S. teachers	0.	65.	60.	5.	30.	21.	226.
" " S. S. Pupils	650.	427.	955.	350.	407.	250.	3,049.
Number of Societies	20.	25.	75.	10.	58.	33.	223.
No. of Chapels	5.	13.	43.	9.	20.	12.	110.
" " built the year	2.	9.	15.	4.	10.	8.	54.
No. of Ch. organized the year ...	2.	5.	23.	0.	43.		71.
Contributions in Y for Preachers ...	0.	332.94	374.43	17.90	0.	0.	0.
" for other purposes	0.	1,413.53	2,342.83	465.45	1,327.82	0.	0.
Total	949.68	1,746.52	2,714.25	477.35	1,827.88	1,050.23	\$4,984.40

明治三十八年七月一日第三種郵便物認可

(行發日五十回一月每)
可認物便郵種三第日一月七年八十三治明

THE
KOREA MISSION FIELD.

VOL. V **SEOUL, KOREA, 15TH FEBRUARY, 1909.** **No. 2.**

PLEASANT DAYS.

It is pleasant to wake in the morning,
 With God-given duties to face,
Enjoying new physical vigor,
 A clear mind and abundance of grace.

It is pleasant to stop at the noontide,
 In the pressure of business and care,
To renew the strength of the morning,
 By a season of life-giving prayer.

It is pleasant to say in the evening ;
 " My dear Master, I labored my best.
The attempt is all I can offer ;
 In return all I ask for is rest."

It is pleasant to know that life's daytime
 Shall never be shadowed by night ;
For the glow of earth's glorious sunset
 Is the day-peep of heavenly light.

W. CARL RUFUS.

THREE INCIDENTS.

REV. C. A. CLARK.

Three incidents stand out from the work of the year. The first is of my halper Pak. He lives far out in Kang Won Province. When the Wipyungs first began raging around they announced that they would kill any Korean that they found with his hair cut short because they said it was Korean like to wear a top-knot and Japanese like to cut the hair. Pak had cut his hair some months before not because he wanted to be like the Japanese, but purely for comfort and cleanliness. Lots of short-haired Koreans fled from the district, Pak felt it was his duty to stay and he stayed. For several weeks as he went about among his churches he kept just missing collisions with the Wipyungs. At last he actually met them, and they seized him and said they were going to kill him, "very well," Pak said, "I can't stop you but there is no reason why you should do so. I'm no Japanese sympathiser. I have nothing whatever to do with them." They asked him who he was. He said he was a Christian preacher. They said he lied and beat him. He didn't resist. The men consulted and then came and said, "You say you are a Christian, and we don't believe it. Now if you are a preacher just preach a little for us and show us how it goes." "I will not," Pak answered, "If you want to hear about Jesus I'll stand and tell you about him all night, but this is a part of my worship and I won't make my worship common even to save my own life." They consulted again and said, "You have a song book there. Give us a song and prove that you are a Christian." "I will not," Pak answered. That too is a part of my worship. If you want to praise God with me I'll sing, but I won't show off even to save my life." The leader was very angry and drew out his sword but when he saw that Pak was not frightened. They let him go. I wonder how many Christians in America would have refused to sing that song?

The second incident was of an noble born Korean, who burned some of his family idols a year ago. Mr. Ladd in his recent book says it doesn't cost to be a Christian in Korea. This old gentleman is 54 years old. For 22 years he worshipped the ancestral tablets and received a sort of pension from one of his relatives. When he burned the idols, the relative stopped the pension. Next the old gentleman's adopted son, whom he had brought up and lavished every kindness on, deserted him and worse still took with him the baby of the house 2 years old, the household's sunshine. Next a crowd of relatives came, took the old gentleman out, tied his hands, kicked him, smashed his hat, tore his clothes, led him over to his ancestral graves and said they were going to kill him there to appease the spirits for his sacrilege. "Very well," he said, "I'm old any way and can't live long. I'll see Jesus that much sooner." They blustered around and beat him more. Then they took him back to their house and said they would kill him. There, again, their courage failed them. They said that they had no knife.

He suggested that his knife was in his pocket. They beat him more and at last finding they could not kill him they let him go. The next day they came again and ordered him to vacate his house and leave the village. He wouldn't go at first. They threatened to burn his house down over his head. They published in the newspaper in Seoul that he was forever cast out of their clan. I saw him the next day "Praise the Lord!" he said "They are spreading the news of the Gospel more every time they try to hurt me." They came again and again and tried to evict him. It was only a little low thatched house, but it was home and he was old and he said he could not go. At last, however, he told them he would go not because he had no right to stay, but because he would not quarrel forever. The Christians heard that he was going to leave. A nearby group at once took steps to arrange a school for the old gentleman to teach. Another took steps to get him another house. Finally several groups combined without his knowledge and by extreme efforts out of their poverty raised \$26, and the day the old gentleman was to have left they bought in his house and restored it to him only stipulating that they be allowed to use part of it as a church.

The third incident was of the old deacon at Sangalmi. He is a dear old man. Three years ago he believed and he believed all over at once. I've seldom seen so thorough a conversion. He has the kind of faith that moves mountains and raises people from the dead. He went to work as soon as he was converted to build a church in his own village. He gave a part of his little field for a site. He gave his own and his sons' time and every cents that he could spare. At last the church was built and it is one of the prettiest in my country district 12 x 24 and seating 75. Last fall the Japanese burned the county seat of that county and eight months ago the people began to come back to rebuild. Everywhere sites were pre-empted for stores and dwellings. Nearly the whole town site was taken up. The old deacon went over there to market one day, and as he was looking over the site suddenly the thought flashed into his mind "Where was God's house?" Here was every sort of building represented, stores, inns, dwellings but no house of God. There had been a church there but many of the people were scattered and those who were left were desperately poor. Old Mr. Pal went home and they say he prayed almost all night, but when the morning came his orders had come. He rose up like one of the Crusaders of old and he said "Please God I'll never rest until there is a house of God in the county seat." He went out and talked to the people of his group. They held back, said that they couldn't afford it, that they had hardly recovered from the hard pull of building their own church. He went to two nearly groups. They too were just finishing their own buildings and held back. The old man was in despair, but he went back and prayed over it again and he came out where the people of the three groups were gathered in consultation. He said "God has told me to build that church

and I'm going to do it if I have to do it all alone. I'll sell my ox, I'll sell my house and fields, but I'll build that church before I die." The people caught the enthusiasm and thrill of the old man's words as the Crusaders did from Peter the Hermit. In a few minutes \$36 was pledged the equivalent of 175 days of labor. They began on the work. It wasn't easy. They were all poor. Skilled labor was scarce and costly, but they had the charming face of old Crusader Pui to stir them on. Day after day they toiled nearly 2 months now, levelling site, carrying stone, chopping timber. Yesterday a man came in with a note saying that the church was done and ready to dedicate and that they wanted me to come out and dedicate it. I don't feel worthy to dedicate a church like that. It isn't like other churches people have built in their own towns. Those they receive immediate returns from this church live ten miles from the village of the people who paid for it. It was purely and simply a labor of love an offering to their God. Already the scattered Christians are gathering back to their church home. In another year there will be a strong Church there and it will all be due to a man of prayer determined to obey his God.

"A CONTRAST!"

REV. J. S. GALT, D.D.

This marks the twentieth year of my missionary work in Korea. During this short time the changes of a century have taken place. I sum up a few of them.

- I.—Then Korea was The Hermit,—now she is a Station on one of the world's great highways.
- II.—Then she was under the suzerainty of China B.C. 2000—now she is under that of Japan A.D. 1900 or more.
- III.—Then travelling was done on foot or by pony or sedan-chair,—now it is by railways, carriages, bicycle, rickshas, and even automobiles.
- IV.—Then rapid despatch was by courier, or by fire signals from mountain tops,—now it is by lighthouse, signal station, telegraph and telephone.
- V.—Then none but slave women had to do with the outer world,—now the highest ladies of the land go to public functions, and are to be seen riding through the city unveiled.
- VI.—Then education included the ancient Chinese classics only,—now all world-wide subjects are being taught, learned, and eagerly peered into.
- VII.—Then they had never heard of newspapers,—now in three languages they go forth daily, in *Hunsa*, pure native script, that the women can read: in mixed script for the moderately learned, and in pure Chinese for the scholar.
- VIII.—Then there were not ten intelligent Christian,—now there are a tenth of a million if we include baptized, adherents, children, etc.
- IX.—Then the Korean was a lamb-like man and modest, and would never think of taking human life unless worked up to frenzy,—to-day he can hold a cigarette in one hand and use a revolver on his enemy with the other.
- X.—Then the lower classes were dark-souled, oppressed, and down-trodden,—now they are forging ahead in study, in business, in general knowledge, in Christianity, and are graduates of medicine, arts, sciences, etc.
- XI.—Then Koreans had no public gatherings—now they understand rules for assemblies perhaps better than the average Westerner.
- XII.—Then the Korean was a flabby, squatty, loose-jointed good for nothing loafer,—to-day he has proved himself a number one miner, number one hoisting engineer, first class motorman, excellent surgeon, writer, thinker, Christian with kind heart, good eye, and steady hand.

NEWS NOTES.

Bookings are now made by the Siberian route direct to Europe from Seoul, Korea, by way of Songdo, Pyongyang, Antung, Mukden, Harbin, etc. The travelling public has been waiting sometime for this route to open. Heretofore those from Korea desiring to visit Europe by the Siberian route were compelled to make an expensive trip to Japan and from there across the Japan Sea to Vladivostock. This trip necessitated several days of extra time. The route which has just been opened through Korea will be one of the great thoroughfares of the world. The ends of the earth are getting closer together.

The contract for the completion of the Palace building, which was begun under the administration of Dr. McLevi Brown, has been awarded to Maple and Co., of London, England. During this year there will be at least three hundred English workmen in Seoul.

Bishop M. C. Harris, of the M. E. Church, is now in Korea, spending a few weeks inspecting the work of the Mission and incidentally study the Korean language. Bishop Harris is hopeful for the work in Korea and with the hearty co-operation of the missionaries is making preparations for the campaign for Korea which will begin throughout the bounds of the M. E. Church with the opening of the year of 1910. That year the Korea work will be given right of way in the M. E. Church of America.

Rev. George Heber Jones, D.D., is planning to leave Korea in June for America by the Siberian route. Dr. Jones goes home to make preparations for the campaign for Korea during the year 1910.

The sad news of the sudden death of the little five year old daughter of Dr. R. A. Hardie of Wonsan was a shock to the whole missionary community. In the midst of this great sorrow Dr. and Mrs. Hardie have the comfort of their Heavenly Father and the sincere sympathy of their fellow laborers in this severe trial.

Bishop Turner of the Anglican Mission after an absence of several months in England on furlough has returned to Seoul. He is heartily welcomed to his field of labor.

The engagement of Rev. J. L. Gardine to Miss Eleanor D. Dye, both of the M. E. Church, South Mission, has been announced.

THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Rev. W. G. Cram, Editor-in-chief.

Revs. G. S. McCune, G. Engel, E. M. Cable, J. S. Nisbet, A. F. Robb Assistant Editors.

Annual subscription, including postage, one yen, or 50 cents gold.
Single copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to

Mr. M. H. Hogel, 158 Fifth Ave., New York, Dr. A. B. Leonard, 150 Fifth Ave.
New York, Rev. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

Upon business matters address Rev. F. G. Vesey, Business Manager, Seoul, Korea.

EDITORIAL.

Rev. F. G. Vesey, the Business Manager of the Korea Field writes asking that we call the attention of our subscribers to the fact that the subscription price of the Korea Field is due the first of the year. Quite a number of our subscribers are in arrears. We would respectfully urge you to forward to Rev. F. G. Vesey, Seoul Korea, the amount of your arrears and also if you will send in advance your subscription for the coming year the management will be especially thankful.

We are requested to announce in our columns that since Mr. Hoggard who was employed by the K.R.T.S. as salesman, having accepted a position elsewhere, all communications for the K.R.T.S. should be addressed as follows: Korean Religious Tract Society, Seoul Korea, whereupon all business matters will receive prompt attention.

We have been informed that the Quarter Centennial Celebration which was planned for September of this year, in commemoration of the beginning of Protestant Missions in Korea has been declared postponed because of failure to secure speakers for the occasion and full co-operation in the proposed features of the plan. We think, that although it does seem impossible to celebrate in the general way as proposed by the Executive Committee, that it is not impossible for the missionaries on the field to arrange to celebrate in some suitable manner the work of the past twenty-five years. The day should not pass without fitting commemorative exercises. During the session of the General Council no doubt time could be found for this purpose.

For the months of March and April a Theological Class will be conducted in Pyeung Yang by the Methodists under the auspices of the Biblical Institute in the work of which both the M. E. Mission and the M. E. Mission, South, are united. Dr. George Heber Jones, will be in charge of the work of the Institute.

Recently, the Emperor of Korea has been travelling over his domain in company with Prince Ito, the Resident-General. After an extended tour in the South the Emperor proposed a trip to the North which took in the cities of Wiju, Pyeongyang, and Songdo. This is something new in Korea. The Korean people have ever demanded evolution for their rulers. This innovation while looked upon with misgivings by some of the Koreans yet in general a great ovation was given his Imperial Highness during the whole of the trip. While in Songdo he generously presented to the Ivey Hospital, which is operated by the Mission of the M. E. Church, South, under the superintendency of Dr. W. T. Reid, the sum of two hundred yen. No doubt in other places like gifts were made by His Majesty.

Mrs. C. T. Collyer, wife of Rev. C. T. Collyer, of the M. E. Church, South, Mission, died in Pyeung Yang, Korea, February the 5th. Mrs. Collyer had gone to Pyeung Yang with her son Charlie in order to give him the advantages of the school being conducted there for missionaries' children. For some time Mrs. Collyer had been in delicate health and the contraction of a severe cold which developed into pneumonia proved fatal. Mr. Collyer and the only child, Charlie, have the sympathy of the missionaries of Korea in this sad bereavement.

The first Sunday in May has been decided upon as Bible Sunday for Korea. It is earnestly hoped by the Bible Society Agents that all the missionaries will see to the proper observance of this day in all the native churches.

THE CAROLINE A. LADD HOSPITAL

OF THE PRESBYTERIAN CHURCH IN U.S.A.

KOREA MISSION

PYONG YANG, KOREA.

Staff: JAMES HUNTER WELLS, M.D.

MR. SHIN SANG HO, First assistant.

MR. OK PYUN HAN, Second assistant.

MRS. PAK, Bible Woman.

YEE CHUNG HAN, Orderly.

MRS. YEE, Woman Orderly.

REPORT FOR THE YEAR 1907-1908, MAY TO MAY.**ATTENDANCE.**

Total attendance 13004. This included new patients 8444 which was made up of 4569 men, 2010 women, 1365 children. There were 4209 registered returns and many more not registered. In addition to these there were some 3925 friends or relations with those sick which if included in attendance makes to 16019.

INPATIENTS.

Inpatients 444; outcalls, mostly to missionaries, including eight visits to Syenchun, 100 miles away, 381.

SURGICAL OPERATIONS.

Surgical operations numbered 525 which does not include numerous abscesses, minor treatment—primary—teeth pulling, hundreds of vaccinations etc. which are recorded under "attendance," only. Of the 525 operations Dr. Wells performed 242 including a few in which he assisted visiting surgeons, but not including a score or so in which he assisted Dr. Follwell. Of these 242, 152 were with anaesthetics and 90, including some fractures etc., were without. Among the operations were 13 abdominal sections for tumors cancers and other internal troubles. 14 amputations from fingers to thigh, 2 for appendicitis, 32 various kinds of tumors, exclusive of the abdominal mentioned, removed, 8 operations for the radical cure of hernia or rupture, 14 extractions of cataract and 9 iridectomies for restoring vision, and numerous others as can be seen by the summary at the end of the report. 288 operations were performed by the assistant Mr. Cho Ik Sun and included amputations, removal of tumors, etc. Of these 52 were with anaesthetics and 231 without.

DR. E. D. FOLLWELL.

We owe and gladly express our thanks to Dr. Follwell of the Methodist Mission, for much valuable assistance and help during the year. As a Confere and adviser he has been most kind. I would especially mention our work together in bacteriology and surgery.

VISITING PHYSICIANS.

In September, during the annual meeting, and a few other times, we had many visitors medical and lay. Among the doctors were Drs. Ludlow of Cleveland, Ohio; Daniel, Irvin, Avison, Johnson, Wier, Currell, Grierson, McMillan, Hall, Cutler, Whiting, Sharrocks and Purviance. Dr. Hall of Pyengyang has helped us and we thank Miss Hallman, Methodist Nurse, for assistance on several occasions both to Koreans and missionaries in serious sickness.

MR. CHO IK SUN.

Mr. Cho Ik Sun who has served so well as Superintendent for the past few years had to stop on account of ill health and his place was hard to fill. He was most efficient as a doctor and entirely reliable as a man and Christian. We have secured in his place Mr. Shin Sang Ho, an officer in the Central church, and though he has but a year or so experience he is doing very well and bids fair to be most valuable. Mr. Cho makes the fourth who has "graduated" at this hospital whom I have given certificates of proficiency in the essentials of medicine. All are doing good work. It's hard on me though to have to lose their services when they get so efficient. I offered one 50 yen a month to return as Superintendent, but he was making more than that and more than I could possibly give so I have to "get in and dig" in dispensary and hospital on lines we ought to have assistance on. It is wrong to have such a large work as here reported and require just one foreigner to be responsible for it. There is no more crying medical need in our Mission, taking developed work as a basis, than for a trained nurse at Pyengyang.

MEDICAL STUDENTS.

My former large medical class are nearly all, on my advice, working away at their studies in the Government Medical College. They come to me occasionally for clinical work and general advice. I was present lately at the closing exercises for the year and was glad to note so many Christians. We are trying hold these men for moral and religious purposes at the same time they are getting the required government medical instruction.

EVANGELISTIC.

The evangelistic phase is well conserved by the Christian staff. Mrs. Pak, of the British and Foreign Bible Society, is the only one who has exclusive evangelistic work.

The rest of us do what we can on all lines though it is difficult for one in a large dispensary and hospital work to do alone teaching, preaching and healing at the same time. It would be better to follow Paul's principle of "This one thing I do." Many of the patients have professed conversion at the hospital but no definite record can be kept of such things. Many have promised to believe if we would only cure them! One man, converted last year, was one of the most pleased and most prominent men in the winter class coming with others from his village and studying at his own charges. Thousands have gone back to their homes and witnessed for the religion and Christ and loving principles they have heard and felt while at the hospital. As even yet over half of the patients are not Christians it can be seen what a great influence the hospital is or may be.

MRS. WELLS.

Mrs. Wells, as ever, has conducted her school for women. She has visited the women at the hospital almost daily and helped in other general ways. She has taught twice a week in the school for missionary children. She is the only foreign woman many of the poor pitiful Korean women see and she does much to soothe and soften. Others of the missionaries have visited the patients occasionally and some of the Korean Christians, men and women, have regularly visited the hospital.

TRAINING CLASSES.

THEOLOGICAL SEMINARY.

BLIND SCHOOL.

SUNDAY SCHOOL.

As heretofore the hospital has furnished temporary room for various classes and interests. The Training Classes, Theological Seminary, Blind School and a regular Sunday School has been furnished rooms for most of the year.

IN PATIENTS.

Out of 444 in patients it is difficult to select special cases for mention for all are special! One old woman who walked about 100 miles to consult the *foreign doctor*; not some native assistant, for a chronic dyspepsia made me feel that doctors ought to see all the patients who come as we try to do, and not lay so much stress on the great operations all of us do. That very well when just bodies are concerned but when it is more than that its individuals and not diseases so much.

A man was brought in March totally blind. Also totally bankrupt. The operation of iridectomy gave him a new pupil, oblong like a cat's to be sure, but it gave him vision and he was happy. He had the "smile that won't come off" when he left the hospital seeing his way out where sometime before he was led in.

A little girl, a most pitiful object, slowly dying from a sinus at the navel opening

into the bowel, was operated on twice and we were fortunate in curing her. Her grateful mother not only paid us 3 yen in money but gave us two of those large silver rings the women wear. We had some quite large fees from Koreans one of 70 yen, etc. but this, to the hospital, was of the widows mite class and so appreciated.

CHOLERA.

There are few experiences more thrilling and depressing than those with cholera. David who wrote of "the pestilence that walketh in darkness and the destruction that wasteth at noonday" may have had cholera in mind. The outbreak in September was the fourth I have been through and had to do with since coming to Korea. Owing it seems to me, to the vigorous measures taken by the Japanese, and the lateness of the outbreak, it was not very prevalent but was of a very severe type. The rigid rules made required all cases to be taken to the pest house. This frightened the Christians and they, through a committee, came to me begging that I would see the authorities and arrange to take care of the Christians at least. I did so, the authorities consenting for my isolation wards to be used as a cholera hospital and the panic was allayed. I treated only 27 cases there but had ten to die some of whom came in about to die and some who came in plenty of time but our efforts were unavailing. This death rate is high but higher than usual which shows the terrible fatality of the disease even in the best surroundings.

MEDICAL BOOKS.

A Handbook of Western Medicine—with glossary of disease and miscellaneous terms used in medicine and surgery and dispensary with names of medicines and uses, edited by Dr. Vinton from mass furnished by Dr. Wells and Sharrocks, was published by the Tract Society in May. It is the first regular medical publication in the native script in Korea and will prove of great benefit to any one, Korean and foreigner, having any need of data along the lines it covers.

The Introduction to Hygiene, by Dr. Wells, is in its second edition, and, as the first edition, is proving one of the most popular books printed by the Tract Society.

The work as this brief report shows has kept the one doctor busy. He has been at his post all the year only absent a few days in May and some ten days up the river in mid-summer and a very delightful visit of a few days at the American Mines, with his family in October.

The financial report at the end shows very well though we would have had a serious deficit if it had not been for the kind gift by Mrs. Ladd. Over two thirds of the expenses were met by the fees and sale of drugs to Koreans. This is a splendid showing for a provincial town.

This report is presented well recognizing the needs of the institution in various lines and we go forward in the hope that these may be met and bettered the coming year.

Services to missionaries have been constant and marked. The general health has been good and the Lord has blessed us all.

EXPENSES.

For drugs and general supplies.....	U.S. \$1,080.23	Yen 2,060.45
Lighting and fuel.....	226.79	453.57
Salaries.....	434.85	869.70
Hospital and dispensary supplies.....	250.32	500.64
Printing, postage, periodicals.....	51.94	103.88
Instruments, etc.	140.92	281.84
Repairs.....	29.29	58.58
Charity.....	25.80	51.60
Incidentals	90.19	180.37
	<hr/>	<hr/>
	2,280.33	4,560.63

RECEIPTS.

Fees and drugs from Koreans.....	\$1,688.81	Yen 3,377.61
Fees and drugs foreigners.....	54.22	108.40
Receipts from Board including helper.....	311.26	622.43
Other receipts.....	66.00	132.01
Presents from foreigners.....	2.50	5.00
Gift from Mrs. Ladd \$500.00 to general.....	217.12	434.21
(Credit to Equipment 282.88)		
	<hr/>	<hr/>
	2,338.80	5,679.76

Among the surgical operations by Dr. Wells were: Exploratory laparotomy 6, removal of ovarian tumors 6; hysterectomy—removal of uterus and parts, 1; all uniformly successful; amputations: arm 1, leg 3, hand 1, foot 4, thigh 2, toes 1, fingers; appendicitis 2; bubo 3; cataract extract extractions 14, iridectomies for vision 9; circumcisions 8; removal of cancers—tongue 2, cervix 3, others 5; carbuncles 2; operations for dropsy 3; gunshot wounds, eye, back, arm, one each; others 2, fractures: tibia, jaw, arm, one each; hydrocele 3; haemorrhoids 2; inguinal hernia 8; hare lip 6; fistula-in-ano 14; polypii 8; pleurisy 3; obstetrical surgical cases 4; tumors removed: thigh 1, eye 6, neck 10, lip 3, inguinal 1, back 2, breast 2 and others.

Of the operations by the Korean assistant there were several minor amputations, scores of fistula in ano, numerous small tumors, some for pterygium and other eye troubles. He also did nearly all the tooth extractions and vaccinations. His assistance was most valuable and was quite skilled. He is the best anaesthetist we have ever had.

FIRST YEAR'S EXPERIENCES.

EDWIN KAGIN, CHONG JU, KOREA.

The new missionary sometimes feels as if he is in the same position as the theologian who has just been licensed by the Presbytery to preach. All the theologian can do is to marry the living and bury the dead. The new missionary thinks about all he can do is to lead the singing at weddings, in the church and pronounce the benediction at the close of the service. But I have found that one can be quite a drawing card on market day. One of the first things I began to do after coming here was to go down to the market every fifth day with the Korean helpers. We would stand in a prominent place and start a song. The way the crowd began to flock around us when we began singing was interesting. Toward headed boys with little clothing, children without clothing, little girls with baby brothers and sisters tied to their backs, young men, old men, sober men and drunken men would flock from every side to get a look at the foreigners singing. After a crowd had gathered one of the helpers would preach. He would then try to sell portions of the Bible and pamphlets. At this the crowd usually melted away. Again we would sing a hymn and another eager-faced crowd would flock about us and another helper would preach. After preaching we would usually hand out tracts. We have given away as many as 6000 on one of these days, scattering the seed broadcast. In this way many hear the gospel for the first time and later they seek instruction and become Christians.

My real taste of Korean life came when Mr. Miller took me out on my first itinerating trip. We were out about ten days, walking from group to group. Both sleeping in a room, eight feet by eight feet eating out of granite wear, dosing ourselves with flea powder, sitting on hot floors in mud houses, walking through a blizzard with the rebels just a day ahead of us were some of the experiences of this trip. Everywhere I was impressed with the cordiality of the Koreans and their evident pleasure that we had come. The searching questions which the missionary asked the candidates for baptism was a revelation—questions that required a deeper knowledge of the Bible and a deeper Christian experience for their answer than the average church member at home has.

As we journeyed along we came to the village of Odai. Here the only believers were a butcher, his wife, and one or two boys. That evening we held service with them. Not having a church building we went to a neighbor's house where there was a larger room. We were led through an outer gate into an inner room about 8x14. The only light was that given by the flickering tallow candle we had brought and the dim light of a greasy Korean candle. Over in the far corner squatted a woman with a child trying to hide herself. The butcher and two or three boys with the Korean helper and the two missionaries sat on the floor about the candles. The floor of the room was mud, the walls were mud, the ceiling was made of poles plastered with

mad and festooned with cobwebs, sacks of grain, and bundles of vegetables. By the flickering lights in the heart of a God-ignorant land this little group lifted up their voices in praise to the King, listened to His Word as it was read and explained and then celebrated the death of the Son, their new found Savior. No elegantly clad worshippers sitting on cushioned seats; no costly silver service passed by grave and reverend elders; but just a butcher, the lowest of the lowly out here, clad in homespun and sitting on a mat none too clean. The communion table consisted of a little Korean table a foot high and the service of two rude bowls, one for the bread and one for the wine. The dark cave-like room, the flickering candles, and the primitive conditions instinctively reminded one of the early Christians in the Catacombs.

After Christmas we had our winter's class at which about 60 men gathered from all parts of the province to study the Bible and methods of Christian work. At this gathering I taught a class in singing.

This mid-winter class being over, a friend and I started out on an overland trip to the South to visit some of the Stations. Our first stopping place was Kong Ju where we had a look at the splendid growing work of the N. Methodists. From there we made a two days trip to Chun Ju where we spent a delightful day with the Southern Presbyterians. It was here that we saw a most touching sight. The Korean teacher of the church school had just died of consumption. With one of the lady missionaries we went down to try to comfort the grandmother with whom he had lived. The eyes of the poor wrinkled old woman were suffused with tears as her lips trembled out her grief to the lady missionary. She said that the grandson had been taken because of her sins and it was moving to see the missionary take the hard, toil-worn hands in hers and stroke them gently as she told of the love of God and the joys of heaven to which her loved one had gone. Then as the old woman burst into tears afresh she took the wrinkled head, drew it to her shoulder, pressed her own face against the grey hairs and patted them gently as she tried to soothe the aching heart with the promises of the Gospel. What was there in common between this cultured refined woman of the West and the poor, illiterate old mourner? The only explanation of her act is that she was constrained by the love of Christ.

From Chun Ju we traveled all day through a snow storm and reached Kun San. Here we spent a pleasant week and had a good look at their medical and evangelistic work. From there we traveled up the West coast to Chemulpo and took the railroad for home.

In February I took my teacher and "boy" out to Sin Tai, a village six miles from here. Here we spent ten days in the study of the language entirely free from any English speaking person. Although it was in the heart of winter the only fire I had was the fire in the kitchen, two rooms removed. The kitchen fires passed under

the floor of my room and gave out a suspicion of heat. Every evening we had services in the church with an average attendance of 45 in spite of the fact that the church was wholly without a fire. I conducted a little noon service while my teacher did the preaching.

The first year of the new missionary is rather trying in many ways. Perhaps after wrestling with his conscience for a long time in the home land over the question of speedily getting into the work, he has visions of himself thrilling a hungry anxious crowd with his burning message after being on the field six months. But as the months creep by he finds that his tongue still cleaves to the roof of his mouth and his message remains in his heart. And yet there are many little things that one can do even though his command of the language be limited. Giving out tracts in the market, leading the singing at church, teaching singing to the helpers and the school boys, greeting the Koreans with a cordial smile, and living a humble faithful life for the Master are little things that we new men can do to help the onward sweep of the Kingdom.

明治三十八年七月一日 第三種郵便物認可

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THE
KOREA MISSION FIELD.

VOL. V

SEOUL, KOREA, 15TH MARCH, 1909.

No. 3.

A MISSIONARY'S EQUIPMENT.

BY REV. J. HUDSON TAYLOR.

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability
toward circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of
His word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

—*Selected.*

SHOULD THE CHILDREN OF MISSIONARIES BE EDUCATED?

REV. GRAHAM LEE, PYENG YANG.

Of course the children of missionaries should be educated, and no individual thinks otherwise and yet when one understands the provision that is made by certain Churches and Boards for the education of the children of missionaries, it would seem at least; that by these same Churches and Boards, this subject was considered of little importance.

As long as families are sent to the mission field children must be expected and planned for. No church, except the Roman Catholic Church, would ever think of trying to do its mission work with single people alone. Families must be used, consequently must be provided for.

In regard to the subject under discussion, it will be readily conceded, I take it, that the methods of the Presbyterian Church North can fairly be taken as an example of the methods of several other strong churches. Let us examine the policy of the above church in the matter. The Presbyterian Board grants to each missionary family one hundred dollars per year as children's allowance, and with this the Board considers its responsibility in regard to the education of missionary children at an end; and let it be clearly understood that this one hundred dollars is not primarily for educational purposes, but rather for the necessary expenses involved in the rearing of the child. The children must be educated. How then is the problem worked out? In the majority of cases there is no school near at hand to which the children can be sent. What is the result? The missionary mother must give her time and strength to the education of her children. If she is a true missionary she can not help working for the people among whom her lot is cast. What follows? The double burden is too much and often she sinks under it. Until the last great day when the books are opened, no man will ever know how many faithful missionary mothers have gone to their death trying to carry this double burden. What do the Church and Board do about the matter? Nothing. The Board says: "There is your one hundred dollars, and beyond that we have no responsibility in the matter," and the church generally, is profoundly ignorant of the existence, of any problem at all. Practically the Board and Church say: "for years the missionaries have succeeded in educating their children, why should we spend any time or thought over the question?"

True we have borne this burden, and if necessary we can bear it in the future: but because we have done so in the past is no reason why we should always do so. Any business man who would run his business on such principles, as to-day obtain, in facing this question, would go to the wall in short order. Let us examine the situation a little. Here is a missionary mother, she has been on the field some years, she has learned the language, and knows how to deal with the people, in fact, she has become a trained worker, and what is the result of our present system? Just as she becomes a trained worker her children have arrived at an age when their schooling must begin. What follows? This trained worker who has spent years of valuable time securing her training, must now give her first attention to the teaching of her children. Imagine a business man putting a expert to making out bills. True the making out of bills is important and must be done, but the business man sets some one at that who has not had the training of the expert, and puts the trained man at things for which his training has fitted him. One of America's best business men expressed himself to me, on

this subject, in almost the above words. The facts are so patent that no one of sense would doubt them when once the subject was rightly presented. Is it not evident that our Churches and Boards are not alive to this question? Practically they say to the missionaries. The question of the education of your children does not concern us. There is your hundred dollars; work out your own salvation as best you may. How then do the missionaries work out the problem? There are several methods which have been used. First: the missionary mother must teach her children until they are ready to enter the higher educational institutions at home, such as high school or academy. This has been commented on above, and needs no further elucidation. Second: the children are sent to the home land at an early age, and fail to receive the home training when most they need it. No one who has ever faced the question, knows with what fears, parents accept, such a solution of the educational problem. And let it be further remembered that too often a burden is placed upon kind friends which they ought not to bear.

Third:—Sometimes families are divided, the mother taking the children to the home land, and the father remaining on the field. So deplorable are some of the results of this solution, that many missionaries refuse absolutely to consider it. Fourth:—Where the missionary community is large enough, which is rarely the case. The missionaries combine and employ a teacher, and this solution when possible, is by far the best of all. Let me illustrate this last by showing what the missionary community of Pyeng Yang, Korea have done. Some years ago this problem became acute in Pyeng Yang. Our children were becoming old enough to go to school, and our two Boards Presbyterian and Methodist, had no plan for the solution of this problem. If anything was done we must do it ourselves.

We Missionaries, Methodist and Presbyterian, combined and employed a teacher for our children. Kind friends in America, to whom our most sincere thanks are due, furnished funds for traveling expenses, and the school was started, and let it be clearly understood that without the aid of these same kind friends, the project could never have been undertaken. For nine years now the school has been in operation and our present teacher is our third, and it is very fitting that a word should be added to show how sincerely we have appreciated what these same faithful teachers have done for our children. The success of the school has been beyond our expectation, and to-day we have a school in which there are nineteen pupils and which has given relief to missionary mothers beyond our power of expression. So successful has the school been that parents in other stations are asking the privilege of placing their children here. We have at present two from other stations who are accommodated in missionary families. But this source of accommodation is limited. What can we do? The demand which is growing more pressing each year can not possibly be met with the present equipment. There is only other thing to do, make plans for the enlargement of our school, so that the missionary children of Korea which now number over one hundred can be accommodated. We need two things a dormitory with matron and an enlarged teaching force. We Presbyterian missionaries asked our Board to provide half the salary of a teacher, and give us permission to solicit funds, for our proposed enlargement. Both requests were refused. The first on the ground that anything given to us, would be demanded by all other Mission stations, and the second on the ground that a solicitation of funds for our school would hinder present plans for raising money. The Methodist Missionaries made the same request to their Board, and I understand about as much as we did, which was nothing. Primarily this problem is one that the Boards and Churches

should tackle and solve and not one to be thrown on the missionaries as it is to-day. There seems to be no realization that the Churches are in any way responsible for the education of missionary children. The China Inland Mission has taken higher ground, and has realized, not only the duty, but the economy of providing educational facilities for the children of its missionaries, and the excellent schools at Chefoo, China, are an evidence of sound missionary statesmanship. The American Churches have done little, if anything toward the solving of this problem, and largely I think from ignorance, and a failure to realize that there is any problem at all.

It can be rightly contended that it would be impossible for any Board to furnish a school for every mission station, but because that is so, no reason why nothing should be done. The question should be taken up in all its bearings and studied, and each field studied separately, to find the best solution for that field. Of course nothing can be done as long as the Boards continue to wash their hands of the whole matter.

Let me show what could be done for Korea. Here is a small compact, country with a large missionary force, and with good railroad and steamship connections. Four strong missions from the United States are at work here and one each from Canada and Australia. The American missions at work are the North and South Presbyterian and North and South Methodist. Suppose these four American Boards, and the Canadian too if possible, should appoint delegates to a commission to study the problem of the education of the children of missionaries, and suppose that this commission should find that one good school could be centrally located and would provide for all the missionary children in Korea, is it not certain that if such a commission should recommend the raising of funds for such a project, that funds would be forthcoming? But our secretaries would say. "If we do that for Korea we must do it for China also." Exactly, do it for China, and for every field where the conditions make it possible. In the end it would be by far the best economy.

The object of this article is to bring the subject before the churches interested and have it discussed. If it is the right thing, and the best economy that missionaries should bear the burden of the education of their children, as they have done then the missionaries are willing to bear it as best they may: but if there is some better system, something that will give better results, then by all means let us find it out, and put it into practice. If the writing of this article shall bring the matter before the churches for discussion, the writer will feel amply repaid.

GRAHAM LEE

Pyeng Yang,
KOREA.

NORTH CHULLA NOTES, CHUNJU.

Rev. J. S. Nisbet.

Rev. L. O. McCutchen, after a short furlough, returned to Chunju Jan. 27, bringing with him his bride who was Miss Josephine Hounsick. They were given a cordial greeting by quite a number of Koreans who came in to meet them on their arrival. A feast was tendered them by these Korean friends. Mr. McCutchen has taken up his work with his accustomed vigor, and Mrs. McCutchen is getting the home in shape. She hopes soon to get out into the country to work among the women. Some seventy five of Mr. McCutchen's workers have gathered here and are reporting work done and planning work to do. These men represent more than fifty preaching points.

For a month in the fall Mr. Reynolds gave his stereopticon views every night in the Chunju church. He was not able to do this himself but had others help him. A multitude were thus brought to church and made to hear the Gospel for the first time. The result is, we have a great many new comers to church. Some of these have become catechumens. Feb. 21, fifty six were publicly welcomed to the catechumens and fifty one were baptized. This is the first time for so many to be received in one day in Chunju. Sunday school is also on the upward trend. Feb. 21, we had 480 present, and Feb. 28, we had 505. There is much talk of the necessity of enlarging the church at once.

A class is held every night to instruct those who have but recently believed. This class is taught by Mr. Ye who assists in the Bible translation. He also teaches a class of catechumens on Sunday afternoon. Sunday morning after services, those who cannot read but want to learn are given an hour of instruction. It is hoped thus to enable all to read the Bible.

A class of the women who cannot read has been called and will meet twice a week at the church to study simple Korean. Miss Buckland will teach this class. Mrs. Reynolds, Miss Rankin and Mrs. Nisbet each have a class of women on Saturday for special Bible Study.

We have secured the teacher from Mackay and placed him in charge of our higher work. Quite a number of boys came with him, so that we now have all the boys we can well care for in our school. Still they are entering daily. We have passed the hundred mark and have made no effort to get students because we are not prepared to handle them. We hope to build the academy this spring and summer.

Dr. Birdman is kept very busy. He sees from fifty to ninety patients a day.

The Chunju field has eleven candidates for the ministry but they may not all get to Pyeung Yang to school this spring. The Presbyterian Committee meets the 5th inst., but who will present themselves as candidates then I cannot say.

NOTES FROM THE EAST COAST FIELD.

REV. A. F. ROSE.

We regret to record the death on Feb. 10, of Joy, the five year old daughter of Dr. and Mrs. Hardie of Wonsan.

This is the second little one who has been called away from Wonsan within a short time, the little son of Dr. and Mrs. Mayes having ended a brief five weeks sojourn in this life last November.

Miss Myers, M. E. South, Mission, who was compelled by serious illness to leave her work for a time, has returned to Wonsan after several months rest in Seoul and Shanghai.

We are glad to record the restoration to health of Miss Cooper of the M. E. South Mission, Wonsan, after her life had been despaired of at different times during her late severe illness.

Dr. Grierson, Canadian Presbyterian Mission, Song Chin, reports a great awakening of interest in that region. So many in various places were found eager to hear that the native preachers returned from the new year's campaign with sore throats.

In many places in North and South Ham Kyong Provinces similar awakenings are reported. Time will show to what extent the movement is due to genuine interest in the Gospel, or whether various motives inspire it. Meantime it furnishes an opportunity of proclaiming the Gospel that is taxing the missionary force, Korean and foreign, to the utmost. The Missionaries, while urging the acceptance of the Glad Tidings upon all and teaching all who will listen, seek carefully to guard the church membership against all but genuine believers.

The Canadian Presbyterian Mission reports a very successful season of Winter Bible Classes. More classes were held and the attendance was larger than ever before. The Mission aims at holding a week or ten day Bible Class in every Christian group, the missionaries visiting the large centres and the helpers going out two by two to the smaller places.

The holidays at the Korean New Year were spent by the Christians in many places in an evangelistic campaign which resulted in many new believers.

Owing to failure of crops in some places and the destruction by excessive floods of fields and standing crops in others, the present year is a famine year in Mun Chon and Ko Won counties in South Han Kyong Province. It is difficult to learn how many are in want or if any are in actual danger of starvation. It is reported that under the direction of the officials the more wealthy men are assisting the needy in their villages. The Japanese of Wonsan contributed a considerable sum and sent grain to the more needy districts. The missionaries have also given some assistance to the most needy of those with whom they have come in touch. Fortunately the price of rice and millet in the neighboring port of Wonsan is less than it has been for years, though the Koreans say that this is due to the scarcity and increased value of money. But it is to be feared that many, having sold their cattle and eaten their seed, will find it difficult to resume farming in the spring.

Now would be a good time for the Government to start relief works. Much might be done in improving the roads and in building dykes to control the floods which every year destroy both crops and much arable land, leaving sandy wastes in place of fertile fields. Permanent bridges should also be built over the rivers and streams.

THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Rev. W. G. Cram, Editor-in-chief.

Revs. G. M. McCune, G. Engel, E. M. Cable, J. S. Nisbet, A. F. Robb Assistant Editors.

Annual subscription, including postage, one yen, or 50 cents gold.

Single copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to

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Upon business matters address Rev. F. G. Vosey, Business Manager, Seoul, Korea.

EDITORIAL.

The time limit placed for the registration of private schools under Edict No. 63 has been extended one month. The time expires April 30th, instead of March, 30th. This extension ought to give sufficient time to all for the preparation of such legal papers as are necessary to a proper observance of the requirements of the law. Honorable Thomas Sammons, the Consul General of the United States, has been instrumental in securing this extension of time and in general has done much to bring about a more thorough understanding of the educational situation in Korea.

The Editor of the Korea Field has received several complimentary notices from America and other places concerning the general interest which is being taken in the Korea Field and pleasure is expressed at the information that is given regarding the progress and development of Protestant Missions in Korea. This is the only paper published in English in Korea which in any way represents the work of American missions and it is our opinion that the time has come for us to enlarge the size of the paper as well as its scope. We have sometime ago notified the Chairman of the Periodicals Committee of the General Council that this editor leaves for furlough in June and that arrangements should be made for an editor to take charge of the paper. We understand that the paper is financially successful and if it is filling a place in the work of missionary effort the Committees in charge should endeavor to enlarge as well as perpetuate the life of the magazine.

The Southern Presbyterian Mission has been called upon, again, to give up by death one of its oldest missionaries. Dr. Owen died of pneumonia at his home in Kwang Ju Saturday April, the 3rd. In this day of the Church's opportunity in Korea we can ill afford to loose even one experienced worker. But this is God's doing and the work of the Church in Korea is God's work. He buries his workmen and he will surely raise up others to carry forward the great work others have been forced to lay down. Mrs. Owen and her children have the sympathy of the whole missionary body in this their bereavement.

ENCOURAGEMENT'S AMONG DISCOURAGEMENTS.

REV. FRANK WILLIAMS, KONG JU, KOREA.

METHODIST EPISCOPAL CHURCH.

When a new missionary comes to Korea and is pushed by circumstances into work before he has had time to get even one year of the language, the encouragements, like stars on a cloudy night, seemed dimmed by the fog of disappointments he must meet. But perhaps they are all the brighter and more inspiring because they are hidden and one comes upon them unexpectedly.

In a fair sized market town in south Chung Chong province, a church was started less than two years ago.

Mr. Kim, at that time only a colporteur has since studied very diligently and become the helper with the oversight of this church and eight others having a total following of three hundred, one hundred of whom have been baptized.

During January we held a class in this village and seventy men and boys attended with an earnest desire to learn more of Christ. One man with a large red face sat near the front. We could tell without close examination that he had been a hard drinker. But his evident interest and prompt attendance caused us to inquire about him. His father, also a wine drinker had been a Christian about a year and a half and had given up liquor and tobacco. For most of that time he had been partially paralyzed. He truly believed this affliction came to him because he had been such a drunkard and because his oldest son had not yet given up his evil habits and repented.

This son, the man with the red face, continued all week in the class and, when it was suggested that the class be held another week, was the first to rise and say he would attend. After the close of the class he went to the helper, Mr. Kim, and told him he had decided to stop drinking put away his concubine, and become a Christian. Later we heard that his father was getting better.

It was in this same class that the leaders of the several churches held a meeting and decided upon a plan for defraying funeral expenses among the Christians. Now, whenever a Christian in any one of these nine churches dies, each member in all the churches pays three sen into the fund for the funeral expenses. Each church sends two leaders to help carry the body to the grave thus doing away with the necessity of depending upon heathen for pall-bearers.

The central church has adopted the tith system and each member brings one tenth of his rice, wheat, and beans to the church. This is stored away and sold at a proper time, the money being used for the school and church.

Such are the experiences that give us courage and send us plodding onward with the loving Master ever leading us.

**REPORT OF CHUNJU STATION TO THE SEVENTEENTH ANNUAL
MEETING OF THE SOUTHERN PRESBYTERIAN MISSION
IN KOREA.**

Members of Station.	U. S. Address.	Arrived on Field.
MISS M. S. TATE,	Fulton, Mo.,	Nov. 1892.
REV. L. B. TATE,	" "	" "
MRS. L. B. TATE,	Hickory, N. C.,	Sept. 1897.
REV. W. D. REYNOLDS, D. D.,	Norfolk, Va.,	Nov. 1892.
MRS. W. D. REYNOLDS,	Richmond, Va.,	" "
MRS. W. M. JUNKIN,	Lexington, Va.,	" "
REV. L. O. MCCUTCHEEN,	Bishopville, S. C.,	Dec. 1902.
DR. W. H. FORSYTHE,	Lexington, Ky.,	(Oct. 1904.
MISS NELLIE B. HANKIN,	Savannah, Ga.,	Feb. 1907.
REV. J. S. NISBET, ¹	Humboldt, Tenn.,	Mar. 1907.
MRS. J. S. NISBET,	" "	" "
MISS EMILY CONDELL,	Kansas City, Mo.,	Oct. 1907.

STATISTICS.

	1905	1906	1907	1908
Meeting places.....	32	60	68	76
Communicants.....	106	386	797	1464
Baptisms.....	68	198	513	597
Catechumens.....	182	553	968	1200
Church buildings.....	10	45	50	70
Pupils in school.....	84	84	155	387
Patients treated.....	(No doctor)	6781	3462	4107
Contributions.....	\$481.67	\$1150.00	\$1645.23	\$2088.00

The year 1907-8 has been no ordinary year for the Chunju Station, and we look back upon its hopes and fears, successes and failures, and especially upon the translation of so many of our workers, with reverential fear. God has wonderfully blessed us, but we cannot forget the fact that He has been calling home his workers. The prince among preachers, Rev. Wm. M. Junkin, was taken Jan. 2, 1908. We dare not try to interpret God's purpose; for we can but, "scan his work in vain, God is his own interpreter and He will make it plain." He has also been calling home our Korean collaborators. The first to go was the Girls' School teacher, called home when but a girl.

The next was the woman evangelist Pang Mony Hulmany, a most faithful laborer who had been in the work for a number of years.

In January both the tutor and the principal in the Boys' School were claimed by the relentless hand of death, and a little later Miss Tate's young helper, a most winsome young worker, was called from pain into perfect peace.

These all died rejoicing in the glorious hope of him who said, "I know that my Redeemer liveth."

We shall divide our report into Medical, Educational, Translation, Evangelistic Summary and Outlook.

MEDICAL.

As we look over the year's work, our hearts both rejoice and are sad. Among the women it has been the banner year of the *Shunju* work. 4107 patients have been seen, being more than ever before in this department, and they have shown a more receptive mind for the Gospel. Of the hospital patients brought daily under the influence of the Word, a number have declared their purpose to become Christians. Mrs. Tate says, "One of these, a young woman whose life was saved there, seems very earnest and is very faithful in her attendance upon both Sunday School and church services as well as the week-day class. Her mother also attends more or less regularly. I have known this family for ten years, treated them when sick, and taught them the Gospel at every opportunity, but it never seemed to make much impression. The mother continued faithful in her spirit worship and only sent me in this emergency when several days of entreating the spirits had proved useless. Had she waited much longer, her daughter could not have been saved. She made a good recovery, however, and they really seem to have lost faith in the spirits and to realize that God is the Lord and that they should worship Him." As we read these lines we rejoice and give thanks to God for calling one so efficient and using one so well as He has Mrs. Tate in the woman's work. But we are made sad when sick man after sick man comes, asks to be given treatment and we have to reply, "We have no one to treat you." Recently one such came and insisted on the compiler of this report prescribing for him; but, as he was not seeking to have a monument erected to his work just now, he declined to take the case. When the poor sick man learned there was no help for him here he said "What can I do?" The "Little Captain", whom Dr. Daniel had, about a year ago, reduced from two feet to one, was called. This little fellow told the man that if he would just go to Kunsan a good doctor there would make him well. So after some words of instruction as to the road to the home of this good doctor that cured just anybody, the poor fellow set out to walk some 33 miles through the hot sun, and we said, "O that we had some one here to heal your body and tell you of the fountain of healing opened in the house of David for sin and uncleanness." Almost daily we turn men away and thus lose the opportunity of reaching them through this mighty arm of the work.

EDUCATIONAL.

In order to have teachers for the church schools it is necessary to train them. For this purpose a normal class of three weeks was held in January, which was attended by some fifty men who hope to teach. In this class Dr. Oh rendered invaluable service, doing most of the teaching. The men were so well pleased that they asked for another this summer; consequently one was planned to begin July 15th. in Kunsan.

Under the direction of Miss Tate, a similar class was held for women to teach them to read and thus prepare them as much as possible in so short a time for teaching their less favored sisters.

For some months Mrs. Reynolds also has had the young women of her Sunday School class come to her home twice a week to learn to read. What an expanding of the horizon must come to these women as they learn to hear God speak to them through his Word!

Bible Training Class:

In February a Bible Training Class was held in which Mr. Koons of Chairyang

and Mr. Reynolds of Seoul assisted as part of the "Faculty." The class was very satisfactory, the men apparently doing good work. The enrollment was 400.

Catechumen Class:

During the year Mrs. Tate has taught a Woman's catechumen class. The class meets every Saturday and the enrollment has reached 80. During a part of the year she also taught a class for the Christians but had to discontinue this on account of lack of time and strength.

Mr. Reynolds has a class for men catechumens which meets every Sabbath afternoon.

In our school work we have been cramped for room but have had a very good year despite obstacles. Deprived of both tutor and principal in the Boys' School we were troubled to secure others to take their place, but were able to secure a man who had spent two years in study in Japan and is prepared to do primary work. Mr. K. C. Kim, a language teacher has helped some in the work. Mr. and Mrs. Nisbet began in December and taught regularly till the close of the session, but for lack of language could take only a few classes. The enrollment for the year was 78. A few of these are about ready for the Academy.

Under Miss Rankin's supervision, the Girls' School had the most successful year of its history. The enrollment was 41. The teacher secured in Seoul last year was, ordinarily, able to handle the work, but for three weeks at one time was kept out on account of sickness. During this time Miss Rankin taught regularly and was assisted by Mrs. Tate and Mrs. Nisbet, who each took a class.

In Mr. Tate's field there are fifteen schools with 250 pupils. At one point in this field, two schools, one for boys and one for girls, of a somewhat advanced nature have been planned for next session.

A beginning was made this year in Mr. McCutchen's field, seven schools with 65 pupils being organized. In Keum San Mr. Pak, moved by his desire to see the children of the church in church schools, purchased, repaired, and gave the church a nice school property at a cost of 700 yang. May the Lord raise up both in America and in Korea many who will follow the good example of this Korean gentleman.

Covenanters:—

It was our privilege December 20, in the home of the Nisbets to organize the first Covenanter Band of the Orient. Although there was a driving snow 42 boys full of enthusiasm, reported for organization. Their hands may have been cold but their hearts were warm with the fur of purpose. Our fellow laborer, Rev. Wm. Junkin, explained to them the purpose of the band, after which the organization was effected. These boys have taken as their motto, "Every Korean boy for Christ." May this motto ring in their hearts till their souls and also the souls of a multitude won by them shall be whiter than the snow that marked the evening of their organization.

LANGUAGE STUDY.

The chief work of four members of the station has been to learn to interpret mutterings and read backward instead of forward. It is called Language Study by way of accommodation. He does well who does not reduce it to pantomime.

Recently one of the number, while trying to ask his Sunday school class how Jacob made the acquaintance of Rachel, i. e. *insehor*, much to the amusement of the natives asked how Jaenh moved Rachel, i. e. *indhor*. If the natives were but to speak their minds, we might be highly entertained. However, through the quick wit and patient endurance of the Oriental, all four are able to do some work for which they have been commissioned.

BIBLE TRANSLATION.

Rev. W. D. Reynolds, who has for some time been diligently engaged in translating the Bible, was moved to Chunju in early spring. He has continued with energy this important work, and in addition tried to take care of the work laid down by Rev. Wm. M. Junkin.

Beginning Oct. 4, 1907 the Board finished II. Kings and translated Isaiah, Leviticus, Numbers, Deuteronomy, Joshua, and half of Judges; thus accomplishing somewhat more than last year. They will (D. V.) before the close of the summer of 1909 have completed the entire Bible.

EVANGELISTIC.

All roads lead to Rome say the Romans. All texts point to Christ says the divine. All activities should be evangelistic says the thoughtful missionary. And so they are. Medical is evangelistic, pointing men to the Great Physician. Educational is evangelistic, revealing Him who taught as never man taught. Translation is evangelistic, placing in the hand of the reader the Sword of the Spirit with which he reaps the precious sheaves. But he who from point to point proclaims an atoning Savior and calls men to repentance is distinctively the evangelist. Of such we have at our Station just three, Miss Mattie S. Tate, Rev. L. B. Tate and Rev. L. O. McCutchen. The other members of the station give what time their strength and other work will allow. Mr. Tate has followed his usual line of work, itinerating, preaching, teaching classes, and holding examinations. As Mr. Junkin's alternate he taught for six weeks in the Theological Seminary at Pyeong Yang and thus was kept out of his field during two months of the working season. Under his direction from five to ten men have gone each Sunday 10 to 40 li to tell the simple story of a reconciling Savior. Also in each of the four sections of his field, a man gives from one to two weeks each month to evangelistic work. There are also two men who give all their time to working the undeveloped places. These are all supported by native gifts. With this force of workers together with his two personal helpers, Mr. Tate has, by the blessing of God reaped a rich harvest of souls during the twelve months.

1484 examinations were held and 319 persons were approved for and given baptism, making a total of 952 communicants on his rolls.

The grace of Christian giving has not been neglected as will be seen from the following contributions:

	Yang
School	2045.00
Home Missions	1420.10
Theological Education	261.48
Foreign Missions	270.31
Church Erection	3206.23
Congregational	1939.40

For more than a decade Mr. Tate has been sowing the seeds of righteousness in this field and these are some of the sheave from the harvest. We trust that it is but an earnest of what is soon to come.

Mr. McCutchen reports a good year in his work. This is a rapidly developing field as an extract from his report will show. "During the full year much encouragement was received and profound thanksgiving awakened by the healthy spiritual condi-

tion and the deep religious interest which obtained among the groups. In the late winter I had the great pleasure of seeing my two senior helpers, Ye Wun Pil and Chay Tai Chin, after very satisfactory examinations, received by Presbytery's Committee as candidates for the ministry. They took the first year's work in our Theological Seminary this spring and summer.

During the year 202 adults were received into the church, twelve church buildings were erected, ten new meeting places were established, seven primary schools have been organized with a total enrollment of 65. The leaders, (temporary pastors), have been more thoroughly organized and carefully instructed in church and personal work; and in a number of the older groups the work is fast approaching the stage of thorough and permanent organization."

The work laid down by Mr. Junkin and taken up by Mr. Reynolds, namely Chunju and vicinity, has shown an increase in interest and a more receptive mind for the gospel.

While we cannot claim to have made any great inroads on the devil's strongholds in Chunju, still the light seems to be penciling itself upon the night, a suggestion of the gray streaks of dawn. Upon the death of Mr. Junkin there were many evidences of the love he had won from multitudes in the city and this seemed to cause many to reflect. During the year 76 received baptism.

The city church has improved its building at an expense of 125 yen, supports three evangelists; Mr. Chay alone supporting one of these. Two deacons have been a steady increase upon all the church services.

In the evangelistic work among women Miss Tate has given herself unsparingly, has gone from village to village telling the story of Jesus, teaching almost day and night comforting and bringing gladness to many hearts. She has tried to reach the entire field but that is too much for even Miss Tate, and some parts have of necessity been neglected.

SUMMARY AND OUTLOOK.

We have been unable to proceed with the erection of our much needed buildings on account of the lack of funds, but we hope that the King of his Kirk may make it possible for us to go on with the work in the near future. We have been unable also to negotiate for a site for the College, but expect to have the money in hand soon and secure desirable grounds.

Of the reinforcements asked, only one, Miss Cordell, has reached the field. She has tackled the difficulties with a courage and determination that predict success.

The work is opening up and opportunities are crowding in upon us beyond our expectations. In looking over the Assembly Minutes of 1938 we find that we have been blessed above our fellows. Three Synods have fallen beneath the six hundred mark and no Presbytery reached five hundred in professions of faith. One of the leading Presbyteries, with its 1100 Christians, marshalled against the foe by more than six hundred commissioned officers, reports fewer than five hundred victories; while under the blessing of God we are able to report five hundred ninety seven. From these figures we see that the few workers in Chunju have been permitted to witness more victories than either of the three smaller Synods. The field developed and manned under the direction of Rev. L. B. Tate, the result largely of his labors under the blessing of the Lord, stand ahead of the average Presbytery. What a privilege is ours as we labor in the midst of such evidences of the blessing of the Spirit! The Lord is doing great things for us whereof we are glad. Five hundred and ninety seven souls with no song but a sigh have been made to sing the New song of praise to the Lamb.

Verily the battle rages, the sword is at the front, and victory is perched upon the banner. Who will forget himself, remember only his Lord, hide behind the Cross, and join us to win captives for our King?

Committee { J. S. NISBET,
ANABEL M. NISBET.

**SOUTHERN PRESBYTERIAN, MISSION,
MEDICAL WORK AT KUNSAN, KOREA.**

J. H. DANIEL, M. D., IN CHARGE.

We feel that we are not overstepping the bounds of veracity when we say that the past year has been the brightest, biggest and best year of the medical work at Kunsan. The number of treatments has been large than ever before, and better knowledge of the language, better equipment and better help has certainly improved the quality of the work done.

No small amount of this improvement has been due to Dr. Oh who has been with us since September, and it is a genuine pleasure to make mention of his efficiency, faithfulness and willingness to do anything in his power at any time. Only those who have been at the station and have seen what his presence has meant to our work there can realize our indebtedness to him. Declining a well paying and influential position offered him by the government in order to take up work with our mission, he entered into his work with great zeal and showed from the start that he had made full use of the opportunities that had been given him. He was in no way weaned from his home and people by his stay in America, but has come back to them with a great desire to help and better them. Looked up to and respected as he is by all he is a power for good among them. And so we feel that our Mission and the Korean people are greatly indebted to Dr. Alexander for his experiment; but we think that the unqualified success has been due more to the man he selected than to the foreign education, though the latter undoubtedly broadened him and fitted him for far better work than he could possibly have done without it.

The usual daily clinics have been held at the dispensary and it is there that the greatest number of patients are seen and treated; although it is frequently very unsatisfactory to try to order treatment for patients with obscure troubles, who are in for only the day, and who can rarely give a satisfactory history. The hospital evangelist meets all the patients in the waiting room and talks to them and sells them books and it is rare that a new patient leaves without buying one or more of them.

The work in the hospital is, of course, much more satisfactory; though it is most disheartening at times when the people insist on leaving before it is possible to obtain the best results.

The great majority of the hospital cases have been surgical and most of them operative as is shown by our statistics, of 148 patients and 192 operations. However, as frequently more than one operation is performed on one patient this does not mean that only 18 patients escaped the knife.

The operations have covered a wide field of surgery, for we are in no way specialists. Abdominal cases, hernias, cataracts, amputations both great and small, necrosis of bones, skin grafting, hare lips and other plastic work ingrowing toe nails and various other troubles have been taken as they came and attended to as best we could and with fairly satisfactory results. It seems rather remarkable that we have no case of pneumonia or typhoid fever or any other acute medical trouble admitted during the year. This may be explained possibly from the fact that the Koreans usually wait until the patient has been sick some days before consulting a doctor and in many of the acute diseases the patient either succumbs or recovers before it is considered worth while to go for treatment.

The history of one or two cases may be interesting: One Sunday afternoon a

young man was brought in who presented a ghastly sight. He had seventeen cuts on his head, face and neck, ranging from three to twelve inches in length. The most serious of all extended entirely across the neck from ear to ear, laying the windpipe wide open. He had been a victim of robbers who had entered the house a few nights before. Though he had offered no resistance they had cut him up in this barbarous manner to intimidate the other members of the household and then proceeded to hunt for money of which they found fifty cents. The man was admitted to the hospital and made a splendid recovery. When his wounds were almost entirely healed and he was expecting to leave in a few days, he asked permission one morning to go into town to see a man on business. This was granted and, having borrowed some money from the hospital orderly, he left and that was the last we have seen or heard from him. As he owed the hospital nearly ten yen and the orderly about a yen and a half it looks as if he could give the robbers points as to how to get money out of people.

Another man with extensive tuberculosis of the ankle came with a pitiful history. His home was in Kyung Sang Province between 270 or 300 miles from here. He had saved up some money and started with it to see the foreign doctor at Taiku, which was not very far from his home. He met up with robbers who kindly lightened him of his money; but in spite of that he continued his crawl (he could not walk) to Taiku. He found the hospital closed and was about to give up hope when by chance he met up with a man who had been operated on at Kusan last summer and who advised him to come here. It took him four months to make the trip but he finally reached here, a forlorn looking specimen. Resection failed to relieve him and we had to amputate, but he went out happy with a peg leg, undisturbed by the thought of having to beg his way over the long journey home.

During the year 148 patients were admitted and their average stay in the hospital was twenty-five days each. This we feel has been our best opportunity for evangelistic work; for while a greater number are reached at the dispensary, those in the hospital hear the gospel daily and read or hear many tracts and Christian books. We are most fortunate in having helpers of real Christian worth who seem to take a personal interest in the welfare of the patients and the hospital.

It is interesting to record that the first patient admitted to the hospital was admitted into the full communion of the church a few months ago. She was brought in a serious condition and required a severe operation which resulted satisfactorily. At the time of her admission though she lived only about three miles from here she knew nothing of the gospel but she became interested while here and attended church regularly after leaving.

Another woman, a member of the family at whose house Dr. Forsythe was injured and whose son has since become a Christian, but who has herself held out steadfastly against Christianity, came in for catarrh operation. When talking to her son after the catarrh was extirpated she said that while listening to the prayer which had been offered as usual before the operation, she decided that the God who was able to hear and help in such a wonderful way should be her God too.

Before Dr. Oh's arrival but little theoretical teaching had been attempted, though all three of the dispensary helpers were most anxious to take up the study of medicine; but, after Dr. Oh came, regular daily classes were held with these students. Word was circulated that we would start a medical class after the New Year Holiday, and we were agreeably surprised when eleven students, eight new, presented themselves at that time. Classes were held daily except Saturday and Sunday for two hours in the afternoon, the subjects taken up being Anatomy, Chemistry, Materia Medica and English. Lack of satisfactory text books in the vernacular necessitated our doing our own translation.

The work of students was very gratifying. Out of the eleven that started one dropped out in a few weeks and another withdrew just before the session closed, leaving nine to stand the final examination. Of these nine seven passed successfully and as the required grade was eighty per cent we felt that the showing made was quite creditable.

A tuition fee of one yen per month was paid by each student.

The prospects are good for a larger class next year and we cannot but feel that this part of the medical work is bright with promise for great good to the Koreans.

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THE
KOREA MISSION FIELD.

VOL. V

SEOUL, KOREA, 15TH APRIL, 1909.

NO. 4.

CHRIST IS RISEN.

Send the message far and wide
On this gladsome Eastertide,
Christ is risen, Lord of glory,
Let all earth repeat the story ;
Easter bells in gladness ring,
Welcome to our risen King :
Hallelujah ! Christ is risen.

Waft the news to every land—
To Afric's gloom and India's strand,
To isles of sea, kingdoms dying—
"Christ is risen," death defying ;
Easter songs in gladness sing,
Death has lost its venom'd sting,
Hallelujah ! Christ is risen.

—*Exchange.*

STATEMENT OF AIMS AND PLANS OF THE WORLD MISSION-ARY CONFERENCE EDINBURG, 1910.

THE PRESENT SITUATION.

The twentieth century has opened a new and fateful chapter in the history of the world. The rapid progress in the unification of the world is one of the most startling features of our modern life. The problem of the relations of the different races to one another threatens to dwarf all other problems of the century. Some common ground on which men may meet in the spirit of brotherhood must be found if the world is to be saved from disastrous conflict, and the Christian Church is called to accomplish this tremendous task through the assertion of the unity of mankind in Jesus Christ.

The contact of the East and the West is, at the same time, giving rise to a ferment of ideas in the world of human thought. It is hardly possible that the hoary civilisations of Asia should be subjected to the inrush of new ideas without an intellectual upheaval comparable to the movement that shook the life of Europe at the Renaissance, and possibly surpassing it in the far-reaching influence of its effects. Such a period of living mental activity at once affords an exceptional opportunity for the rapid spread of Christian ideas, and constitutes a peril that will make severe demands on the courage and faith of the Christian Church.

Of no less significance from the Christian point of view is the awakening of a new national spirit among non-Christian peoples. If enlightened and quickened by a true vision of Christ, this new spirit may be the means of regenerating the national life; while, on the other hand, if Christ should seem in the eyes of these peoples to be western only, it may build up barriers that may exclude His gospel from these lands for centuries.

While the new situation thus overwhelms us with a sense of crisis, it at the same time opens to faith the inspiring prospect of the completion of the body of Christ through the ingathering of the nations, and of a richer understanding of the Son of Man when sons of men among every people have found themselves in Him.

In the presence of so urgent an opportunity, the old motives impelling us to missionary effort gain an added strength. Our experience of the mercy of God in Christ, the command of our Lord, the crying need of the world, the love of Christ—these things still constrain us.

THE NEED FOR CONFERENCE.

The magnitude of the issues at stake calls for conference. Among different branches of the Church there is a growing recognition of their obligation to the non-Christian world, and a deepening consciousness of the community of the task before them. The attempt must be made to see the task as a whole, to question fearlessly the adequacy of existing efforts and methods, and to inquire earnestly how we may most worthily discharge our responsibilities. In our consideration of the problems that have to be solved, there is much that we can learn from one another. The experience painfully gained in one mission field will shed light upon the difficulties that are being met with in another.

No united effort has as yet been made to subject the plans and methods of the whole missionary enterprise to searching investigation, and to co-ordinate missionary

experience from all parts of the world. In seriously undertaking this task the World Missionary Conference of 1910 will be distinguished from all previous missionary conferences, while the thoroughly representative character, which is already assured to it, fit it for making a unique contribution to the advancement of the kingdom of God.

CONSTITUTION OF THE CONFERENCE.

The arrangements for the Conference are in hands of a General Committee composed of representatives of the Missionary Societies in the United Kingdom. This General Committee has appointed an Executive Committee consisting of thirty members, besides those who are members *ex officio*. The British Committees have the advantage of the counsel and co-operation of an American Executive Committee representing the Missionary Societies in North America, and of the "Ausschuss der deutschen evangelischen Missions-gesellschaften" representing the German Missionary Societies, and are in regular correspondence with the other Missionary Societies on the continent of Europe, and with the Societies in the British Colonies and other parts of the world.

The Conference is one of Missionary Societies and Committees convened to consider missionary plans and methods. It is therefore not a gathering that is in any way constituted for the discussion of matters of doctrine or ecclesiastical polity which at present separate Christians from one another. Accordingly it has been clearly laid down that all such matters regarding which the co-operating Churches or Societies differ among themselves shall be excluded from purview of the Conference.

APPOINTMENT OF COMMISSIONS.

Under instructions from the General Committee of the Conference, an International Committee, consisting of eleven British and five American members, and three from the continent of Europe, met at Oxford in July 1908 and spent six days together in planning the work and programme of the Conference. In accordance with its recommendations it has been decided that eight Commissions, each having not more than twenty members, should be appointed to make during the next eighteen months a thorough investigation of some of the larger missionary problems. No separate Commission has been appointed to deal with what has been generally known as "Women's Work," but women have been appointed as members of most of the Commissions, and this important department of missionary work will receive full consideration. While regard has been had to making the Commissions as representative as possible, the guiding principle in their appointment has been to select those who are believed to have some special knowledge of, or interest in, the subjects to be investigated. Each Commission will be expected to present a printed Report, which it is hoped will be in the hands of the members of the Conference a month before the Conference begins. The Report will conclude with a set of "findings" representing the opinions of at least a majority of the members of the Commission on the subject under review. Along with the "findings" the Commission will be expected to publish a sufficient body of carefully sifted material to indicate clearly the grounds on which the conclusions have been reached. By this plan two results will be secured,—first, the gathering together for purposes of reference of the ripest missionary experience from all parts of the world; and secondly, the judgment of a body of able men and women, who have devoted special study to the subject, regarding the practical policy which

this experience seems to show to be the best. The subjects of the Commissions and the names of the Chairmen and Vice-Chairmen are as follows:—

CORRESPONDING MEMBERS OF COMMISSIONS.

In order to allow of the Commissions meeting for conference and discussion, membership has been restricted to those resident in Great Britain and America, and on the continent of Europe. The European and the American sections of the Commissions will work as co-operating Committees. There will be associated with the Commissions as corresponding members the missionaries in the different mission fields best qualified to give counsel, and expert information on the various subjects to be investigated. Further, in view of the growing desire and ability of the Churches in Mission lands to co-operate with the Churches of the West in the evangelisation of the world, and of the great advantage of having the opinions of competent Native Christians regarding many of the matters under review, leaders of indigenous churches in the mission field will also be associated with the Commissions as corresponding members. It is hoped in this way to gather together and to make available for the whole Church the most varied and ripest experience of missionary workers in all parts of the world.

THE CONFERENCE PROPER.

The Conference will be held in Edinburgh, and will begin on Tuesday, 14th June 1910. It will continue for a period of about ten days. The programme and procedure of the Conference are still under consideration. It is evident, however, that an important part of its work will be the thorough discussion of the Reports of the Commissions by the representative assembly of missionary leaders from all parts of the world. There will also be an opportunity for the presentation of some of the important missionary questions which have not been assigned to a Commission for investigation. Associated with the Conference of official delegates there will be meetings of a public character, for the purpose of bringing home to the mind of the Christian Church the true nature, difficulty, and glory of the missionary enterprise.

DELEGATES.

Membership of the Conference will be restricted to official delegates, the number of whom will not exceed eleven hundred. Apart from one hundred delegates who may be specially nominated by the British and American Executive Committees, the delegates will be appointed by the various Missionary Societies on a definite basis of representation. Every Society administering funds and sending out missionaries for the propagation of the Gospel among non-Christian peoples, and possessing an annual home income of £3000 and over, will be entitled to one representative, and Societies having £4000 of income and upwards will be entitled to two representatives, with an additional representative for every further £4000 of income. The delegates may be members or secretaries of the Society, missionaries from the field, or representatives of Mission Churches connected with the Society. It is hoped that each Missionary Society will make an effort to secure the presence at the Conference of some of its most experienced missionaries, and also of some representatives of the Churches in its mission fields.

MOKPO STATION REPORT.**SOUTHERN PRESBYTERIAN MISSION.**

After three years of partnership with Kwangju, doing business under the firm-name of Mokpo-Kwangju, Mokpo Station now steps out to set up the King's business for itself at the old stand. And while the business of the past year has been conducted on the basis of a partnership with Kwangju almost as intimate as previously, and the yearly statement might easily be again a joint one, yet in view of the approaching dissolution it has been thought best to issue the final inventory with special reference to the future division of the business. While, therefore, we mention in this report only that which immediately concerns Mokpo, we gratefully acknowledge and record our appreciation of the invaluable counsel and co-operation of our Kwangju partners, which have contributed so largely to the successful accomplishment of a hazardous, because untried, venture in missionary endeavor.

PERSONAL MENTION.

Pursuant to the directions issued at the last annual meeting, Mr. Preston re-opened the Mokpo branch early in October, thoroughly renovating the houses, buying a little land, and obtaining a supply of good water. Of the new workers assigned to the post, Rev. and Mrs. Knox joined him Nov. 18th, Miss Knox and Mr. McCallie a month later after a sojourn at Kusan, and Dr. Birdman on Feb. 5th; while, under the escort of Dr. Wilson, Mrs. Preston arrived Feb. 25th with baby Miriam and a new recruit, Miss Annie Shannon Preston, aged 4 mos.

Rev. and Mrs. F. S. Curtis spent the months of Nov. and Dec. with us in work among the Japanese; but not the least work in Mokpo of these beloved friends was their inestimable help in home making, their rare fellowship, good cheer and helpfulness to the new missionaries in those "first days" in Korea, when the romantic enchantment that distance lends has given place to the stern reality of the ubiquitous Korean, with his indefinable odors and unspeakable language; in those "first days," when sombre Korea, in earth and sea and sky, dons her somberest hues, and all other missionary hardships dwindle into insignificance before the greatest of all—mere living outside U. S. A.

The situation at Mokpo this year was unique in that so many new workers were grouped together. Indeed, in this respect, it was not unlike the pioneering experiences of the earlier missionaries. In reviewing the year, however, we have only praise to God for his manifold leadings and blessings amid no small amount of affliction. Our beloved physician, Dr. Birdman, lay for weeks desperately ill at Kobe, en route to his station. God graciously raised him up and he arrived in Mokpo just in time to minister to Mrs. Knox, who was lying critically ill. Thanks be unto Him who gave them both health and strength again, and raised them up, we trust, to long years of usefulness in Korea. We are deeply grateful to Dr. Daniel and Miss Kettler, Dr. Owen and Dr. Wilson, who left their work and ministered to us in our need.

THE LAST STRAW.

Sickness of mind and of body, domestic struggles amid untried conditions, with tied tongues—these are things which try the stoutest hearts; but by the help of the

Lord these were all met and overcome. What broke our spirit finally was the report of the Executive Committee to the General Assembly, published in all the home papers, describing Mokpo: "What prevents Mokpo from ever becoming a successful Mission Station is lack of Koreans and lack of water." This spectre of an unknown past, rising Cassandra like and pointing a bony finger at spirits already overwrought, was too much. Not even the splendid inspiration of our local congregation, without a superior in the Mission, nor the opportunities afforded by our 10,000 Korean town-people, whose numbers are rapidly swelling, nor the comfort of our forty foot wall of abundant, freestone water, could quite suffice to reassure us in the face of the letters of inquiry from home that poured in upon us: "Who did sin, you or the Mission or the Committee, that you were placed upon that barren rock?"

We feel that it is indeed time that we were giving an account of ourselves.

EVANGELISTIC.

This work has been under the direction of Mr. Preston, who has been assisted as formerly by his evangelistic helper, Elder Im Sung Ok. The churches have maintained two evangelists in the field, who have done good work. Owing to pressure of the local work, Mr. Preston was able to spend but two weeks in the country up to April 1st; and while results were doubtless much curtailed, the work shows a gratifying progress over last year. There are altogether thirty one meeting places, of which 21 are well established groups, all of which but two have neat houses of worship. These number 446 communicants, of whom 163 were baptized this year, and the total contributions amounted to Yen 2347.16 (\$1173.58). A total of 730 were examined for baptism and the catechismate. Although only one man has been employed on Mission money, active evangelistic work by private members has been carried on, particularly by the local Church, whose influence has been felt throughout the circuit. This Church now numbers 130 baptized members, and gave to all causes upwards of Yen 1200.00 (\$600.00). Church services and Sunday School are well attended, four Bible Classes have been taught by the members, besides a class for Sunday School teachers and a Bible Class taught weekly by Mr. Preston. The local church was greatly refreshed by a week's evangelistic service conducted in January by Rev. K. P. Yi, our home Mission's evangelistic in Chaeju. The Training Class was held jointly with Kwangju, with nearly one-third the total attendance from this field.

One striking feature of the country work has been the spread of the gospel among the islands, of which there are many score in this region. No less than ten have been lately opened up. We earnestly call the attention of the Mission to the possibilities and opportunities of this great archipelago committed to us, which while presenting peculiar difficulties, represents one-third the total population of this Station's field of work, which in turn is one-third the population of South Chulla Province. We suggest the advisability of securing an additional evangelist specially qualified and equipped for this particular work.

In the work among the women and children, Mr. Preston and Miss Knox have been active, entertaining visitors and visiting in the homes of the people. Mrs. Preston, after her return, devoted a month to special Bible instruction of the women.

EDUCATIONAL.

Our constituency have manifested the same feverish interest in education that has

characterized every section of this country. Though we have maintained eight schools with 232 scholars, there has been little real educational progress outside Mokpo. Here however, progress has been marked. We have at last succeeded in securing a good teacher of Western learning in the person of Mr. Nam-kung, who resigned a fine position in the Customs to come to us April 1st. A neat stone building, 40 X 42, which is being backed by the First Church, Spartanburg, S. C., and named by them for their pastor, "The John Watkins Academy," is in process of erection. It is our purpose to concentrate our efforts, and make of this school a first-class academy, drawing to it representatives from every church in our district. The enrolment last year was 88. Thanks are due Dr. Birdman for instruction in physiology, Singing and Drilling in the Spring term.

A GIRLS' SCHOOL was established in the fall, enrolling 44 pupils and continuing until the middle of June. We had only a native teacher of the old school until the last month, when Mrs. Preston and Miss Knox assisted an hour each per day for a month. We have the prospect of a fine teacher of modern education beginning with fall term, and are urgently in need of a nice building for the girls. The Mokpo Church has paid one-half the running expenses of both schools.

MEDICAL.

The medical work on behalf of Mokpo in the past years, though spasmodic, has been of such a high quality as to make the Mokpo people deeply appreciative of Western material medical and surgery. Hence when the third Doctor who has been sent to them arrived Feb. 5th, the sick people were lined up waiting for him. Dr. Birdman opened up a clinic on the very day of his arrival (though still very weak from his recent illness) and continued it in the little Dispensary until his summer vacation in June holding afternoon clinics from two o'clock until five or six, and studying in the morning. He was assisted by Mr. Suh, Dr. Nolan's former assistant, and much assistance in translation was rendered him in the clinic by Mr. Preston and Mr. Nam-kung. About 1000 individual new cases were treated, of which 450 were classed under acute or chronic surgery. An adequate Dispensary building is an urgent and immediate need. "There is no doubt," says Dr. Birdman in his report, "medical mission work is very much appreciated by the Korean people. They are tired of eating dried snake skins, tiger claws and turtle shells and other peculiar things as medicine; they hesitate to have their flesh punctured by rusty needles and be burned with red-hot irons. Western medicine and treatment has gained the confidence of many of our Korean friends, and the Gospel in connection with these is finding an entrance into the hearts and homes of many. We are looking with bright prospects to the future and hope Mokpo will possess at no distant day a hospital for the sick and a home for the Doctor."

LANGUAGE STUDY.

The chief work of the Station this year has been language study. Five of our four new workers have bravely endeavored to "break in" that bucking little broncho, "Chosun Mal," (Korean Language). Mrs. Knox was incapacitated for study by long continued illness. With what success they can keep their seats in the saddle, the judges will determine. Considerable difficulty has been experienced in finding proper "Maps," to continue the figure (here meaning language teachers), which has been heightened by the large demand; but as a rule, faithful, daily work has been attempted in spite of many distractions incident to sickness, crowded quarters and housekeeping duties.

In company with the senior missionary, each of the new workers has made one or more itinerating trips into the country, thus gaining at once a view of the work and practice on the language.

In conclusion we would say that the work of the Station has been marked by harmony and co-operation throughout the year. We thank God for the privilege of standing out here in the midst of the great harvest field. Grant that the time may not be far distant when each one of us may be able to grasp the sharp sickle of God's Word in the Korean tongue and, through the burden and heat of the day, until the evening shadows, bend strong shoulders to the stupendous task of gathering in our Lord's golden, waiting harvest!

For the Station,

J. F. PRESTON, Sec'y.

THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Rev. W. G. Cram, Editor-in-chief.

Revs. G. B. McCune, G. Engel, E. M. Cable, J. S. Nisbet, A. F. Robb Assistant Editors.

Annual subscription, including postage, one yen, or 50 cents gold.

Single copies 10 sen, three of same issue for 25 sen

Subscription may be sent to

Mr. M. H. Hogel, 156 Fifth Ave., New York, Dr. A. B. Leonard, 160 Fifth Ave.
New York. Rev. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

Upon business matters address Rev. F. G. Vesey, Business Manager, Seoul, Korea.

EDITORIAL.

We print in this issue of the Field extracts from the "Statement of Aims and Plans" of the World Missionary Conference to be held in Edinburgh, beginning June 14th. 1910 and continuing for a period of about ten days. In connection with the various papers, which are being sent to the corresponding members of the eight commissions, by Mr. J. H. Oldham, the Secretary of the General Committee, there is one entitled: "A Call to Prayer." "This list of suggested subjects is issued in the confidence that some will recognise a special call to take part in continued intercession on behalf of the conference. The possibilities of the conference are very great, in as much as:—

(1) It will be thoroughly representative of the missionary forces at work throughout the world.

(2) Its aim is to subject the principles and methods of the missionary enterprise to a fresh review, in the light of the new conditions that have arisen in most mission fields.

The word conference is used to cover not merely the actual meetings in June 1910, but also the preliminary work of enquiry which has already begun.

The opportunity and crisis in the mission fields is a call to seek great things from God. We have need to ask for things altogether beyond our present experience—that there may be given to the Church a vision of its world-wide task, a more perfect obedience to the will of God, a new passion of love and victorious confidence of faith. If Christians throughout the world unite in seeking these things, God certainly will give them, according to the emphatic teaching of our Lord, who proclaims it as a law of the spiritual world that 'every one that asketh receiveth, and he that seeketh findeth.'

The subjects for which especial prayer is asked are as follows: God All in All; The Preparations for the Conference; The Commissions of Enquiry; The Co-operating Churches and Societies; The Church in the Mission Field; The Awakening of the Church; Unity.

We trust that especial attention will be given to the "Call to Prayer" by the missionaries in Korea. No missionary conference or convention of the past history

of the Church has had such a wide scope or such far reaching plans as is contemplated for this conference of 1910. Every phase and condition of the missionary enterprise will come within the purview of this conference. Let us sincerely pray that the evangelization of the world may be hastened a whole decade as a result of the findings of this great gathering of Christians whose motto is, The World for Christ.

After writing the short editorial in our last issue in regard to the advisability of properly commemorating the date of the Quarter Centennial of missions in Korea, we received a communication from Rev. W. D. Reynolds, D.D., Chairman of the General Council of Missions, stating that in his opinion some steps should be taken looking toward a proper celebration of the day. Dr. Reynolds is reader to hear motions pro or con.

There has just come to our table a printed copy of the Annual report of the KOREA AGENCY of the British and Foreign Bible Society, for 1908. While Mr. Hugh Miller the Agent is in America on furlough the Rev. H. O. T. Barkwall of Canton, China, is Acting Agent in charge with Rev. F. G. Vesey, as Sub-Agent. One of the features of the report which makes it very valuable is the Historical Sketch of the work of the Society in Korea for the past quarter of a century. This "Historical Sketch" was compiled from various sources by Rev. H. O. T. Barkwall. A very interesting part of the report is that portion in which testimonials to the efficiency of the Bible Society in the work of evangelizing Korea is recorded. Among these testimonials the one from Dr. Gale depicts in a true way the beginnings of mission work in this country and the important part the Bible and its Society has played throughout the whole history of Protestant missions in Korea. Dr. Gale, says: "In view of the interest in Bible study that we see manifested to-day, my thoughts go back to 1891, eighteen years ago, when Dr. Moffett and I walked 700 miles through this country telling the Gospel here and there, and making enquiries as to whether there were any who knew Jesus. But all was darkness of the densest kind.

In Pyeng Yang, to-day the center of Christian influence, we did not meet a single man who had ever read God's word or known definitely of a savior. Only in Wiju on the Yalu, did we get out of the awful shadow of the wilderness, a wilderness full of demons, rats, dogs, unburied dead, vermin, equalor, filth and whatnot, with no Peter Paul or John to speak to us. Was there ever such a wilderness? At Wiju, however, there was light, for the missionary had been there, and especially the Agents of British and Foreign Bible Society. They had come and gone, had unloaded a cargo of Bibles among these heathen, and oh, the difference! You could feel it, though I cannot describe it to you. How delightful the stay of a week or so."

ANNUAL REPORT OF KWANGJU STATION.**SOUTHERN PRESBYTERIAN MISSION.****INTRODUCTORY.**

Though this station has a somewhat larger territory to work than any of our other stations it has had but the two ordained workers during the year. Mr. Preston, though located at Mokpo, has continued the oversight of a few groups near the Kwangju station statistics of which are included above. Miss Graham arrived in November, and Dr. Wilson in March. Both of these have had to give their time almost exclusively to language study. For these two new workers we are deeply grateful to God and trust the others, so badly needed, will soon be sent. Though we have been thus very inadequately manned we have had another year of blessings and real and substantial progress has been made. This is largely due to the untiring efforts of a zealous and consecrated native Christian constituency. We would like all to understand that the results obtained are due in a large measure to these faithful native Christians under the blessing of God.

LOCAL WORK AT KWANGJU.

This work during the past year has been under the care of Mr. Bell, assisted by the other members of the station. Mr. Kim Yun Su has been installed as local leader and has given efficient and invaluable assistance: Always on hand, bright, cheerful and willing to do all in his power, and a most liberal contributor to all causes. He has taken charge of the work in the absence of the missionaries, acted as Sunday-school superintendant and takes his turn with the other native brethren Wednesday nights leading prayer meetings which have been left entirely to the conduct of the men of the church.

The man was converted at Mokpo and was so highly esteemed by our beloved Mr. Junkin that he once remarked that the Mokpo work would have been well worth while even though this one had been the only convert there.

The congregations at the local church have shown a slight increase, now numbering about 125, some 25 of whom were examined during the year, 18 received into the catechumen class and 4 baptized.

In addition to the regular attendants there are quite a number of substantial families about town, who having heard the truth, are favorably disposed towards the Gospel and attend church irregularly.

This congregation, though small in numbers, and smaller still in resources, has followed the custom of Korean Christians elsewhere and exhibited the same missionary zeal. In addition to unremunerated efforts by the rank and file of members, doing local preaching and going to conduct services and Sunday-schools at nearby mission points, the congregation in the spring decided to support an evangelist for all his time, to preach among the villages where there are as yet no professing Christians. Mr. Kwak was selected and has been doing faithful work for some months.

STUDY CLASSES.

The problem of properly instructing our large constituency and training efficient

and faithful leaders has continued to confront us and we have continued the policy of holding Bible Study classes, following the graded four years' course of study as laid out by the Mission.

These classes are of two kinds. First, local and special classes among the country groups, taught either by one or two missionaries or some of the more advanced leaders and helpers. In this work the two ordained missionaries have assisted each other in one class each lasting a week, and numerous similar classes have been held so that almost every part of the field has been reached in this way. Second, in addition to these classes among the country groups, two more formal and general classes have been held at the station. The first, lasting for two weeks, was for men and held in February. This was attended by 370 of our leading Christians who were graded into four divisions. In this class the members of the station were assisted by Rev. Ye Poong, home missionary to Chayju, Mr. Harrison and Mr. Preston. Mr. Ye gave us some strong gospel preaching daily and some invaluable conferences were held in addition to the regular course of study.

The second general class was one for women. This was held the last of February and attended by about 170 women representing 17 different groups of Christians. This class was conducted by Mrs. Owen and Mrs. Bell, assisted by Dr. Owen and Mr. Bell. Miss Graham also gave some valuable assistance in more perfectly teaching the tunes of some of our Gospel hymns. We feel that both of these classes resulted in a great blessing to our work.

Especially have we reason to believe that the home life of the Christians will be improved. There was a conviction of sin and a general spiritual uplift which was very gratifying to those in charge.

WORK AMONG THE WOMEN AND CHILDREN.

This work has been conducted by Mrs. Owen and Mrs. Bell, and though their efforts have been greatly hampered by a lack of properly trained Bible women, yet a great deal has been done. We are sorry to say that Mrs. Owen's very efficient and valuable helper, Mrs. Kim, has returned to Seoul. Though she has had one or two others under special instruction she has been unable to secure another suitable helper. Mrs. Bell also had a very bright and promising woman under instruction for a while, but her husband being unwilling to live at Kwangju, they returned to their home in the country. But in spite of these drawbacks these ladies have accomplished a great deal. Besides teaching their own children they have been conducting model Christian homes which have been object lessons to the surrounding community and a large number of visitors from afar who have heard something of the Gospel story or received a printed page. They have attended the native services, meeting and encouraging the women, have visited in their homes and in turn entertained numbers of them. Mrs. Owen has also held a most important and helpful Bible class for women on Thursday mornings, which was attended by a goodly number of the church women. Miss Graham taught arithmetic in the boys' and girls' schools during the spring, and Mrs. Bell had charge of the girls' school for some weeks and gave lessons in sewing and calisthenics. Miss Graham has applied herself faithfully to the study of the language, and will soon be ready for the first year's examination. Our urgent need is for more workers among women and children, and we will hail with delight the day when we have anything like an adequate force, to take charge of the work and

train the necessary assistants. This department presents a most attractive and inviting field. Results already obtained, as evidenced by the goodly congregations of bright-faced women at church, and some most interesting cases, indicate something of the joy and reward that await her who, having obtained an adequate knowledge of the language, is able to give herself wholly to this great work of training the present and future mothers of the Korean homes.

One of the most faithful attendants at church is an old blind woman who lives about a mile and a half away, and in cold or heat, led by a little grandson, never misses a Sunday unless providentially hindered. After understanding the sin of having any relics of devil worship she asked one of the ladies to go destroy the fetiches in her house, and at the appointed time gladly gave them over to be burned, while the horror stricken neighbors looked on with fear and trembling. Originally she came to church out of curiosity and remained to believe.

Another woman, equally as faithful, was driven to the church by the death of a favorite son who was a consistent believer and from whom she had doubtless heard something of the Good News. Both of these women seem happy in their new faith.

MEDICAL WORK.

Owing to the resignation from the Mission of our Station doctor to accept a position with the American Gold Mining Co., in the north of Korea, and the late arrival of Dr. Wilson, no regular medical work has been done at this station during the year. Dr. Wilson arrived in March but wisely decided to take the advice of the Mission and devote himself exclusively to language study for the few months, realizing that a knowledge of the language is a prime requisite and also that it is of the utmost importance to establish systematic habits of study during the first months on the field.

We are thankful to say that with a few minor exceptions the health of the station has been good and no prolonged medical treatment has been necessary. Dr. Wilson will soon be ready to hold afternoon clinics and a large and important life work awaits him. A few bright school boys are eager to begin as his assistants with a view to studying medicine later. He has also engaged a most promising Christian young man from the local church as his chief assistant. The dispensary is about complete and a small supply of drugs is on hand, but the modest hospital, for which we are making and which is to cost about \$5000 is yet unprovided for. We trust that Dr. Wilson's zeal and faith will not be severely tested by being required to wait a great length of time for the necessary equipment to undertake his life work, preparation for which has cost him so many years of laborious study.

SCHOOL WORK.

Probably the greatest advance at this station has been in the educational work. Not that we now have large results to report, but because the work, all being new, has been slow to develop in this department.

Last year we had very little indeed to report. We now have 23 primary schools with 309 pupils. A beginning has been made at Kwangju with schools for both boys and girls. At the boys' schools there were more than thirty enrolled with an average attendance of about 20. At the girls' school there were seventeen who attended regularly. About half of these were Christian girls from the country and boarded in

the school. The local congregation, in addition to their other activities practically supported the boy's school. A great difficulty is encountered in securing suitable teachers and we have concluded that our first work is to train efficient teachers. A few from this field attended the Normal Class at Chunju in January and some twenty will go to a similar class at Kusan in the summer. Thirteen of the school boys in Mr. Bell's field united with the church during the year. (Statistics on this point are not in from the rest of the field.) Around all the schools is thrown a strong evangelistic spirit and religious exercises and Bible study are insisted on. The boys of the local Kwangju school are marked with reference to church and prayer meeting attendance in the same way as they are at school.

The plans for educational work at this station include a fully equipped middle school or academy for boys and a similar school for girls to be located here at Kwangju. These are in addition to and are to be fed from, local primary schools at each church. Both of these academies are as yet entirely unprovided for and afford an inviting proposition for some liberal minded steward of the Lord to make a wise and profitable investment of about \$3000.

NORTHWESTERN CIRCUIT—MR. BELL.

The circuit embraces six whole countries and parts of two others. There are 35 regular meeting places and 20 church buildings. 192 were baptized during the past year and the communicant roll now numbers 429, who together with the catechumens and adherents, gave to all causes during the year the laudable sum of \$826.69 U. S. currency. This divided by the number of baptized Christians makes an average contribution of about \$2.00 per member, which is most remarkable when one knows anything of their extreme poverty. Mr. Bell, in addition to the evangelistic work on this circuit, the local work at Kwangju, and building the single ladies' home spent a week helping Dr. Owen in a study class, two weeks on a trip to help in the Kusan station class and two months on a trip to Pyeongyang where he taught theology, and exegesis of Ephesians and Joshua in our union Presbyterian Theological Seminary of Korea. In the evangelistic work he is assisted by seven native helpers, all but one of whom give all their time to the work. Only two of these are paid by the Mission, the other five being supported by the native church, supplemented by what they earn themselves.

This circuit is subdivided into five divisions, each division being under the special care of one of these native workers, leaving two helpers as general assistants to the missionary to go over the whole field. At most of the meeting places there is a local leader and one or more acting deacons. As formerly, bi-monthly meetings for prayer, conference and study have been held with these leaders and helpers. Several of them are taking their regular course of study for helpers laid down by the Council. Two elders have been elected and are pursuing the regular course of study preliminary to examination and installation. One of these will soon be ordained. The other will continue his studies with a view to being ordained some months later. From this circuit there is one candidate who has completed his second year at the Theological Seminary and also two other applicants who will probably begin their Seminary course next year. One hundred and forty-five from this circuit attended the Kwangju study class. Though the counties composing this field have been in a very disturbed

condition and there has been much desultory fighting between the Korea insurgents and the Japanese soldiers and though the poor have suffered many indignities and hardships that are almost necessarily associated with the disturbed condition of the country, most gratifying progress has been made. Especially is this true in developing the organization of the churches and training leaders and helpers. There have been a few sad lapses into sin followed by the necessary discipline, and failing to secure repentance two or three communicants have been expelled. There is no more gratifying feature of the work than to note the solicitation and anxiety felt by the Christians for the salvation of their unconverted neighbors and relatives.

At Youngshin a little 13 yr. old school boy with tears persuaded his mother to come to church. Last spring she passed a good examination, and happy in her new-found faith was baptized in March.

Mrs. Pang at Shinchone wept for joy when her husband became a Christian because of his better treatment of her. She then decided to become a Christian herself.

At Paichoo old Mrs. Ye continues to give practically all her time to teaching other women and sewing that she may give all her hard earnings to the church.

Seven from the Yumso group, while confined for two weeks on a false charge, held prayer meetings and church services in the prison and preached to all who would listen.

One little embryo church on an island off the west coast was broken up by several years of intolerable persecution. But most of the members removed to the mainland to villages where there were churches and cast in their lot with the believers.

At each of the 35 groups on this circuit there are those who are living bright triumphant Christian lives, whose faith makes them joyful and happy. Not a few have already crossed over the river, welcoming to their joy and peace as they took their departure. Mrs. Ye at Shinchone left, leaving three fatherless children. The two boys are cared for by the missionaries and are studying in the Kwangju boys' school, and the little girl was adopted by one of the local Christians.

No greater joy will await the missionary than to meet those on the other side who have gone on before.

SOUTHERN AND SOUTH-EASTERN CIRCUIT—DR. OWEN.

The territory of this field is entirely new. Most of the groups are not more than two years old. With the exception of assisting Mr. Bell in a country class and assistance given the local work, Dr. Owen has been free to give his whole time to the evangelistic work on this circuit.

He was interrupted some by sickness but he has taken many long and fatiguing trips into virgin fields sowing seed broadcast. As a result there has been a marvellous growth and development of the work on this circuit. Compared with last year's report it has probably advanced more than any work in South Chulla.

This field embraces 13 whole countries and parts of two others, and about three times as large as one man can work thoroughly. There is only one native helper giving all his time to the work but the rank and file of the Christians have contributed most liberally of their time and means, and Dr. Owen records most gratefully the invaluable assistance given by the native brethren. There are now about 20

groups of believers which is about double what there were last year. Sixty-six were baptized during the year making a total of 125 communicants. Thus the roll has more than doubled during the year. There are now 439 catechumens on the roll, more than three-fourths of whom were received during the past year. There are now 17 church and chapel buildings, nine of which were built during the year. Schools and pupils have increased more than one hundred per cent. Thus it will be seen that the work has more than doubled during the past year in all its departments.

Equally gratifying is the remarkable contributions which these infant Christians have made to the work of the Lord. In spite of their short experience in the Christian's life and their extreme poverty they gave the astonishing sum of \$418.10, U. S. currency, to the various causes of the church. Dividing this by the number of baptized believers makes an average contribution of \$3.34 per member. Contrary to what we often find at home, a comparatively small sum was expended for church and congregational expenses, but most liberal offerings were made for establishing and extending the work.

A most interesting feature of the work on this circuit during the year was the concentration of effort on the magistracies. It is well known to missionaries in Korea that the country villages are more easily reached than the country seats. Dr. Owen decided to concentrate on the most difficult places. With a band of Christian, united prayer was made for a certain town previously selected, and the native Christians would generously contribute days of united effort in preaching and teaching all who would listen. At some places they were encouraged by the attendance of the magistrate. Many interesting conversions have taken place and embryo churches have been established in two of these important centers.

A no less remarkable development of this field has been in the growth of the native assistants. While only one is listed as a helper, many others are most active and consecrated. They have also contributed most liberally to local home missions. Many meetings have been held with the leading men for conference, prayer and study, and doubtless many effective church officers, lay assistants, and candidates for the ministry will soon be called in this field by the Lord of the harvest.

Since the first of the year Dr. Owen has had charge of the book-room at Kwangju, from which a large number of Scriptures and other Christian books have been sold. He has also taken with him on his trips large supplies of books and tracts which have been scattered broad cast over this field by sale and free distribution.

At Hingyang large crowds assembled in the broad pavilion over the chief gate and listened to the gospel story. At this time two self-supporting native brethren assisted in the preaching, book-selling and tract distribution. Two helpers were supported by offerings from various groups of Christians.

An interesting visit was made to the island of Gorkwando where a number were taught. A pleasant surprise awaited the missionary in the nature of a good supply of the Scriptures which had been provided by a man of means.

Last year at Chaposil about a dozen men were meeting in a small dirty room about 8 ft. square; they had to enlarge it to three times that size. And finding that too small have just erected a neat little church which will seat more than 100.

Aged people usually seem so hopeless when we try to reach them for Christ. But Mr. Chung of Tongbok is an exception. He has been very cordial from the first. Has ever appeared eager to learn and to have his grandson taught. He asked to have a

prayer written out that he might learn it for use at family worship, and has given other evidences of a genuine faith.

Dr. Owen has gone all over this field holding classes for study and prayer, assisted by a band of native Christian workers.

A large area has been reached in this way and influences for good have been started that only eternity can measure. At these classes especially has the spirit of prayer been earnest and devout. At one time one who was reading in prayer, while praying for his own father, broke down and wept. At another time the leader while praying for his impenitent fellow townsmen was so filled with emotion as to make it difficult to continue.

CONCLUSION.

We do not feel it necessary to again call attention to the fact that all our work is established from the first on a self-supporting basis. But it will be seen from the foregoing how liberal and active are the native Christians. We feel grateful to God for all he has enabled us to accomplish. We praise Him for all His goodness to us and to ours. With slight and brief exceptions we have had good health and enjoyed the comforts of a healthful climate and our comfortable homes. We rejoice in the love and sympathy of the people among whom we live, and the cordial co-operation and Christian fellowship of our co-workers. We rejoice in the ripening fields and the marvelous opportunities at hand. For all of which we thank our heavenly Father. We would remind the home church that this station has less than a third of the workers the Mission has decided would adequately man it. We would ask them to take a larger share in the privileges and rewards of the work now before us and rejoice with us in what God has already wrought and in the bright prospects immediately before us.

Respectfully submitted on behalf of
Kwangju Station,
EUGENE BELL.

明治三十八年七月一日第三種郵便物認可

(行發日五十圓一月每)

可認物便郵種三第日一月七年八十三拾明

THE

KOREA MISSION FIELD.

VOL. V

SEOUL, KOREA, 15TH MAY, 1908.

No. 5.

PRAYER BY HORATIUS BONAR.

"Oh, turn me, mould me, mellow me for use,
Pervade my being with Thy vital force,
That this else inexpressive life of mine
May become eloquent and full of power,
Impregnated with life and strength—divine.
Put the bright torch of heaven into my hand,
That I may carry it aloft
And win the eye of weary wanderers here below
To guide their feet into the paths of peace.
I cannot raise the dead,
Nor from this soul pluck precious dust,
Nor bid the sleeper wake,
Nor still the storm, nor bend the lightning back,
Nor muffle up the thunder,
Nor bid the chains fall from off creation's long enettered limbs.
But I can live a life that tells on other lives,
And makes this world less full of anguish and of pain;
A life that like the pebble dropped upon the sea
Sends its wide circles to a hundred shores.
May such a life be mine,
Creator of true life, Thyself the life Thou givest,
Give Thyself, that Thou mayst dwell in me, and I in Thee."

AN INTERESTING TOUR THROUGH KOREA'S CANADA.

Although many kind offers have been made by missionaries for me to accompany them on their country journeys, this was the first occasion it was possible for me to leave Seoul, since my arrival in April of last year. It was therefore with great expectations that I started on my maiden trip into this country of Kando of which so little has been heard, but which will inevitably become well known.

You will note that this land, lies to the North of the great Tuman River—and the part we were interested in, lies South by West of Manchuria with a narrow Siberian Strip as a Western boundary.

It is difficult to say to whom the country belongs. Both the Chinese and Japanese lay claim to it, and in each Magistracy we found a Chinese prefect and a Japanese official living in close proximity, and both doing their best to regulate and control the affairs of the state. It may resolve itself into a serious diplomatic problem as to who shall be the rulers of this promising country.

The Japanese have established a postal and telegraph system into Kando for a distance of 40 miles and built at this terminus a big official residence. The mails are carried daily by pack horse between Kando and Korea over roads and mountain passes and through rushing torrents as wild and rough as can be imagined.

Kando is indeed a valuable country, for not only has she agricultural prospects of the greatest promise, but there is ample proof that her mineral resources are of great proportions, already coal and gold have been found in large quantities. She has also many fine rivers and streams, and forests of serviceable timber.

But though it was interesting to note these facts concerning the country's position and wealth, yet it was far more important for us to observe the spiritual outlook, and the possibilities of the future for this scattered but ever increasing population of Koreans in Kando.

Surprises met us at every turn. Each day our joys were increased, our wonder widened, and our praise to God multiplied. The half was never told us of the wonderful scenes and experiences that were ours to behold and enjoy.

The results of these 5 weeks of travel and observation are firstly, that I am filled with a profound respect for, and loving interest in the arduous work of our colporteurs, at the stupendous and indispensable work of the Bible Society, secondly I am amazed and lastly it has been very really borne in upon me that the itinerating missionary's lot is one of the happiest and hardest in the world. There are matters of overflowing interest which one cannot write now but must be stored up for public platform by and bye. There are also feelings and inspirations which cannot be described, that filled our hearts time after time, when we beheld the Lord's work—mighty in its operation—wonderful in its transformation of the sinful into the beautiful and pure—the dark and cruel into the lovely and gentle—the ignorant and vile into the sweet and the intelligent. If ever any one needed proofs of a Divine Power and Presence in the world—or signs of a Saviour redeeming men and lifting them out of sin, Kando has abundant evidences to present to that one. In this land which I have called Korea's Canada, because the soil is as like Manitoba and the climate also, we have not only a land of fruitful valleys and hills, but a people of a faith and a love which savours of the Puritan Fathers of the older days. Their love for the Book, their desire for Divine things, and the

enthusiasm of their zeal, make them the Covenanters of a new country and the first-fruits, we trust, of an abundant harvest. And when you remember that these things are the results of the efforts of a few Colporteurs and a Helper, you will have cause with me to rejoice that the Lord's work ever began in Kando.

"O ye small beginnings, ye are great and strong.

Based on a faithful heart and true."

The journey from Seoul began by taking train to Pusan, a distance of 275 miles. There I took boat for Wonsan to meet Dr. Hardie and we continued our journey by boat to Chong Chin in the far North East of Korea. At this port we took train!! such a train, I imagine it is unique. It consists of a flat trolley covering rails 2 feet apart and pushed by 2 coolies who fix their staves in the rear of the truck, and with amazing skill and speed propell the carriage(?) along. If you have seen the ganger's or platelayer's trucks on the railways at home, you know something of the kind of "saloon" we rode on,—only our truck was much smaller and had to carry a good part of our baggage,—provide accommodation for us,—and also give room for the coolies to spring on at the back when speed was up, or when travelling down hill. So that the two passengers have seating room measuring about 1½ feet square or perhaps less, and this for 80 miles covering 2 days is no wasteful allowance. As for excitement, and hair-breadth escapes, and sensations it must have its equal nowhere. Dashing down inclines, over trestle bridges built high above the waters,—round sharp curves,—through swampy fields and along undulating valleys,—with the ever present chance of being either tipped over or shot off the perched seat, one is not sorry when the last mile is ending and the 2 days of suspense completed. Accidents are unfortunately not rare, but one cannot wonder at that, seeing the insecurity of the permanent(?) way and the carelessness of the coolies. We saw several results of bad smashes, and were very thankful that the leaking casks of oil—or the battered boxes of goods, or the baggage of a previous passenger, were not our poor bodies, for they were sadly misshaped and badly twisted. But this mode of travelling is so much quicker, even if it has greater risks, than by bullock wagon and pack horse, through this wild and sparsely inhabited country of North Korea.

My notes on the journey up to the border from the port read, of the passing of lonely villages fenced in by strong hedges and barricades, lying in the lap of broad plains, or crouched against the Southern side of timber covered mountains. Here and there were streams in this early April covered with ice, sometimes as thick as four or five feet. We passed many little families tramping the dusty roads Kando-wards. I was very touched at some of the sights. The father with the big bundle, all he possessed in this world, strapped across his shoulders, and a little fellow at his side, and the woman heavily stepping along behind with a wee baby on her back, and often another little mate at her side holding to her hand, or her Cheemari (skirt). How sad and heavy laden some of these poor women looked,—aye most of them in them in these parts,—for they have never heard but Jesus said "Come unto me and I will give you rest." Their life is one long burden and sorrow.

Some of the farmers were already beginning to plough with their crude scythe and handle and two oxen; others were busy thrashing with the flail, while those living among the mountains were carting timber on their rough bullock wagons.

The wild duck rise from the river and the lake at the noise of our rattling volley alarmed them, and other wild fowl, of which this country has abundance.

went screaming and scattering through the air as our car went dashing through the silent valleys. In some districts we passed through, there are many kinds of wild animals, bears, wolves, leopards and deer. The isolated villages know to their sorrow of the dangers of the winter season. Women and children and cattle, as well as grown men, have been attacked and carried off in these wild regions by these creatures of the forest.

On this journey our rests for lunch and again in the evening were made at little Korean inns. At each place the news of our arrival brought many men to visit the *Moksa* (missionaries). Their interest in our meal was great, and their remarks most amusing. There was generally one man among the onlookers who knew, or thought he knew, what we were eating or drinking. The tin which had our meat or fish or milk in was seized upon, and was subjected to much smelling, quizzing, and wonderment as to what it contained. But it was pleasing to see how well they listened to the Gospel story. So many had never heard anything of Jesus or the Word of God; all was dark and sad in this northern part of Korea. In these stopping places the women were very terrified of us and afraid to receive tracts or even Gospels from us.

Our first night was spent in the house of a farmer who lived just outside a walled town which had evidently once been an important place. His house, or better named—hut—comprised two rooms. One was the kitchen with its raised floor and cooking arrangements at one side and the stable, pig pen, and fowl roost at the other. The second room which was put at our disposal, was 16 ft. by 8 ft.—as dirty as the ordinary Korean house of this style, and full of odours which issued from the kitchen. We hurriedly arranged our cots and boxes, took some refreshment, and began an interesting service. We found that all, except two, knew nothing of the Saviour. Many were the questions they asked concerning the Way of Life. They promised to read for themselves of the Scriptures, and we felt sad on leaving them next morning with so scant a knowledge of the Truth, but we prayed that God would bless the seed so hastily sown.

It was so strange to see in some of the places the people, even the men, afraid to handle or even examine the Word of God lest they should bring the evil spirits upon the home; such is the darkness of these parts, and the power of the *Pansoo* (diviner).

Our second day on the railway was a similar experience to the first. We had to cut our journey short in the after-noon, because of rain, and take refuge in a not 'too respectable' wayside inn. These low heavy Korean rooms were my horror, for, being used to a high ceiling, I would constantly forget my height and my head often came into collision with the beams and ceilings, much to the discomfort of the home and my brain.

As we journey Northward we saw fresh signs of winter's stern rule over the country. Rivers covered with ice to the thickness of a man's height, snowcapped peaks, frozen waterfalls—lovely in their ice coats of many hues, with the foam and spray glistening in the sun and the fantastic iceicles looking like peaks of diamonds, were everywhere to be seen. Here and there were crude water mills only just beginning their long seasons work as the ice was but just melting slowly in the rivers and streams above. These water mills are but a long wooden trunk one end formed into a long cup to receive the water, and the other end pierced by a big wooden mallet which pounds out the grain which lies in a stone basin below.

In the early morning of the third day we reached our railway terminus and exchanged the truck for the bullock wagon. Fortunately we were able to hire a very strong bull or we could never have traversed the roads which lay before us.

We were anxious to get across the border from Korea into Kando with as little delay as possible, so we had a quick lunch at a friend's house in the town and began the second part of our journey which would bring us to the centre of our operations. Economy was a part of our programme so we dispensed with horses and planned to walk, using the wagon for our boxes and packs.

Outside this town of Whey-Ryung we had a foretaste of what was yet to come. The roads were worse than the ploughed land for mud and ruts, so we decided to find the highest parts of the field keeping track of the road all the time. Very soon we needed our ox wagon for a fairly deep river blocked our way, and it was amusing to see two missionaries lying, clinging, full length on the top of the uneven load in the bullock wagon as it forded the river. Oh the jogs and bumps—you can hardly imagine them, that this springless cart gave us, but that was better than wet feet, though we might have saved further trouble by taking off our boots, and tucking up our trousers then and there, for very soon our guide took us through the most delightful swamp and marsh for about a mile, and our antics in trying to avoid the deeper holes were so laughable that we soon how forgot the discomfort of the way. Having gained the hill we walked about 5 miles to the ferry which crosses the Tuman River. This ferry is merely a roughly built sort of barge, which is by no means water-tight, and is worked across this wide swiftly flowing river by means of a cable stretched from shore to shore. This steel rope passes behind a big staff in the bow of the boat and is kept there by the strenuous efforts of 3 men while the boat is worked across. It was astonishing to see how cleverly and simply these coolies levered our big wagon load into this craft, and in the same way lifted it out on the other side. These folk have a great method of getting over difficulties, and they teach the foreigner many lessons, and one is—"never hurry—take matters gently."

Once over this Tuman River we were on Kando soil, and as we stepped ashore it was with a prayer for God's blessing on our labours and on this Promised Land, for which so little has been done.

A Japanese Military Outpost is built close to the River and we were asked our business,—our destination, and our nationality. In nearly every case the name "British" was a good passport and no further enquires were made.

But how can I describe these roads over which we were compelled to pass. Now I began to understand a little of what the colporteur has to overcome in the way of travel. The so-called 'highways' were well nigh impassable. The frost was just beginning to come out of the ground in the day time and at night it would probably freeze again. Great fissures had been made on the roads—holes had been caused by the daily thaw: cart ruts, feet in depth, covered the way, and mud, mud, it seemed as if the East had dumped all its mud here on these roads. Our boots were like lead as we plodded on hour after hour. At last we hailed with great joy the entrance to the great mountain pass over which we had to go. The great ox, huge beast that he was, and so used to these heavy roads, panted and struggled as he tugged at the end which seemed ever sinking in this horrible morass.

Up, up the mountain pass we climbed, crossing rivers of ice, frozen so hard that one could easily cook a dinner upon them. In the more exposed places the ice was

melting, and it was with great difficulty we managed to get to the other side of the stream without a wading. We came upon smashed bridges and broken roadways, with deep gulleys and huge crevices made by the rushing waters as they coursed along toward the lowlands and the river.

Under such conditions it was impossible to make many miles a day. We walked 45 li (about 18 miles) from midday till evening, and when we reached the inn which lay snuggled away in a bend of the pass, we were quite exhausted, and lay full length on the floor taking our chances whether the room was clean or not, or as free from insects as we would desire. After supper, about 8.30, we had an interesting talk with our host and his friends and neighbours, and here I received the plainest exposition of the words of our Lord in Matt X-34-37 that could be desired. The doctor questioned him at the end of the talk—would he believe on Jesus, and his reply was—"No, Mokea I can't believe yet. Why say father and elder brother are living and they don't believe, and how could I do such an important thing as this without first consulting them? No I'm not going to tell you that I'll believe and not do it, but I will talk to them about it and will tell you when you come again." The good man fully realised something far better in our Doctrine than ever his poor heart had heard. Jesus was a far better comfort to a man than a diviner could be, yet it was the custom to consult the father or elder brother. His family and its old customs must come before God. We left a few Gospels with the promise that he would read them and get his father and brother to study for themselves.

We had passed many Chinamen on our way to this place, and invariably they would stop to question who we were and when they heard "English" they immediately said—ah! Ye-u minnan Sarim (men who believe in Jesus), and their smile of approval seemed to denote that they knew all about us now having once heard we were Jesus' men.—English men—so Jesus men, oh that it were ever true!

Next day we rose soon after daybreak and began again this steep climb through the beautiful mountain pass. The air was most invigorating and the scenery grand. It took one back to the homeland, in thought, to see the mistletoe growing in profusion on many of the trees on the mountain sides. But every li (1/3 of mile) the road became more difficult and constantly we had to wait and rest—for our own sakes as well as to help the bullock over the dangerous and difficult places. Up this pass we saw a sight which if one had read of it in a book it would have seemed incredible. Four farmers had gone out with their wagons to gather wood, and, leaving their carts at the foot of a steep hill, they had started climbing a frozen waterfall. I never saw anything so extraordinary in my life as those four men and four bulks scrambling up a frozen sheet of water at an angle of 75°. We had to stand for ten minutes and pity the poor brutes, for they fell many times, but eventually 3 oxen had climbed far enough for their owners to permit a rest, while the other creature was still struggling to get a foothold when we left.

The people who live in these wild regions are a dark skinned, dishevelled folk, who dwell in the gloom of heathenism and worship the spirits of the hills. This pass is called the Horangi Kul (savage pass) for here the natives do not bury their children, but carry them to the hills to be eaten by the dogs or wild animals.

We found the road on the northern side of the pass less long and difficult. At the top of the pass we found a spirit house built of rough wood and stones, with a tablet inside before which was spread little packets of rice and millet as offerings to

the spirit. Every mountain pass is supposed to have its spirit, and such shrines are everywhere to be found.

Down once again on the plains we had to wade through mud and slush, until an inn was reached where we decided to lunch. It was here that the farmer's boy, hearing we wanted eggs rushed a hen off a setting and wanted us to buy some. But we had heard the noise and, finding the reason, strongly refused to purchase. At this inn there was quite a crowd of people to whom our helper preached while we hastily devoured a meal. It seemed so strange that these travellers, coming as they did from Korea, should know nothing at all of our story. After a further talk by the doctor we pushed on, stopping at the wayside inns and telling by word or tract of the Way of Life. Quite a goodly number bought Gospels, though the bankrupt state of so many when we tried to sell books, was alarming.

All that afternoon we had to struggle through mud and mire feet deep. If ever I sympathized with colporteurs it was that afternoon. They often have roads like this to travel along and really they were almost impassable. You will understand how difficult our roads were, when I tell you we only made $1\frac{1}{2}$ miles an hour and hard work at that. Dr. Hardie who has travelled in Korea for 19 years said he had never seen such roads as these in all his journeys before. About 6.30 p.m., tired out, we took refuge in the village inn some 5 miles from the town we had hoped to reach. But this was providential as we were able to meet a few Christians from a neighbouring hamlet who had never spoke to the Moksas before, and who came in very early on the next morning (about 8 A.M.) for a long interview. Those who know Koreans understand fully what these terms indicate. A Koreans chat, or interview, generally lasts as long as the missionary's time or patience will allow.

That night I slept under the Ancestral Tablet of our host's dead father, which stood in a little shrine above me on the wall. Our friend very considerably removed all the offerings—Wine, Rice, Millet cakes, sauce, pickles, fruits etc, which the dead man is supposed to need for three years after his decease, but which the family consume after the blessing of the dead man has been given to the food.

Next morning we started as soon as we could say farewell to the friends, and pushed on toward Yong Dong Chong our centre in Kando, where we would meet all our colporteurs and make plans for future work.

Great numbers of Chinese live in these parts and they are an interesting people and as industrious as bees. The farmer's carts are crude lumbering vehicles. The great wooden wheels with their iron stoda, the weather worn oilcloth hood protecting the driver and his stock, the odd load of all sorts—boxes, packets, sacks, and probably a pig or two, the 6 or 8 mules and ponies each with a differently tuned bell—making music as they trot along, plus the constant crack of the whip and song or chant of the driver, all go to give one an impression not easily lost.

After having gone a mile or two we reached a river which presented a problem—how to cross it—for we were well ahead of our ox load. We were discussing what to do when there appeared ahead a colporteur leading three horses. I wondered at this extravagance, but my mind was set at rest by what the man told us. A good christian, Chinaman, who was led to believe 12 years ago, through the agency of one of our Society's colporteurs from Kirin, had heard of our coming, and knew of the difficulties that faced us, so sent the horses to meet

us and bring us to his home. Arriving there we found the most genial and kindly soul one would desire to meet. His face was all smiles and his welcome most cordial. The Chinese greeting is most impressive. They lift their clasped hands up to the forehead, then bow low down and rise bringing the hands back just below the chin. These salutations one after the other were made by the whole family and, by the time they were finished, the doctor and I could make a very respectable miniature response in the same fashion.

We spent two happy hours in his mud brick house and he regaled us with ten hard boiled eggs, about 15 Baked and Boiled potatoes, a great bowl of boiled millet and beans, tea by the bowl full and black sugar to give any flavour that was lacking. Fortunately he could speak Korean and his story of being led into the Light was thrilling. It was inspiring to learn, that, through the simple efforts of a single colporteur, this soul living in this dark region so far away from any missionary, had become a child of God. He had bought copies of the Scriptures, read them with care, and on the return of the faithful servant of the B. F. B. S. had enquired further of the Way, and accepted for himself the offer of Free Grace. On later enquiries we found that he had been a great power for good in all the district round about, and had been used of God to help many Chinese and Koreans to believe on Jesus Christ. After a most interesting talk, and the reading of the Scripture and prayer, we said good bye to our worthy host who was filled with regrets that we could not stay the night with him or even promise to visit him again.

At that next town Yong Dong Chong we had a delightful reception. The believers and Colporteurs meeting us outside the town and conducting us through its main street, which was littered with Chinese, Korean, and a few Japanese shops and stalls. We were the cause of great amazement among the tradesmen. How they stared at the weary and mud bespattered travellers, and many were the curious remarks that were passed by one to another about us. Fortunately, perhaps, many of them were unintelligible to us, or our pride might have received a shock.

This town is the last postal station established by the Japanese, and therefore the final link in the chain of communication with Home so far away in Seoul.

We tarried in the town four and a half days holding services—three each day—explaining and expounding the Word of God to a goodly number of intelligent looking and better class Koreans, as well as helping the Colporteurs by hearing of their difficulties and suggesting methods and means for their future work.

Our host in this far off town was an old boy of one the Christian schools in Seoul. He could not do enough for us, showed us every kindness, and would not take a copper for all the trouble and expense he had been put to. The visit of the Messias had been such a blessing to his home that he counted it a joy to be able to express his gratitude in this way. His wife was led to believe and his own spiritual life revived through the influences and teachings of the Missionaries.

From this man we were able to get a good knowledge of the whole country, and with the additional help of a bird-eye view from the top of a very high mountain, our plans were formulated.

In this town we visited the Chinese Yamen and interviewed the Prefect who was a fine type of New China. A young intelligent graduate who could speak a little

English, and certainly understood Western customs is the Baler of this district, and he treated us very cordially and gave us every facility for making our trip successful.

Strange were the sights in this foreign place. In the market one could see Chinamen buying with Russian money Japanese wares of a Korean trade-man. There were Chinese farmers bringing their great carts laden with swedes, turnips, and potatoes which had been stored all winter, just as our farmers do at home. There were side shows on this market day to attract the sight seer; Chinese anole eat by the roadside or on a little improvised bench; the blacksmith was waiting for ponies or bulls to shoe; his forge had been erected on a waste piece of ground for he travels from market to market; this Bon Marche of Kando was filled with a motley crowd of bargain hunters and stall keepers. The restaurants (Chinese cook shops) were doing a roaring trade, and the smell of friedfish reminded me of the back streets of East London rather than the plains of Kando. These Yellow Men are ingenious in their business methods. The baker, who made the greasy dainties and the highly flavoured cookies, would also keep a stock of quack medicines, and the butcher invariably ran a cookshop as well, so that the intending purchaser could taste before he bought.

Leaving this town of Young Dong Chong we had a royal send off. It took over an hour to say our good-byes, and then many of the folk followed us to the river a mile or so away to bid us God Speed as we crossed on the Chinese ferry, and to watch us until we passed round the hill out of sight. The affection of these Korean people is most touching when once they have learned to trust the missionary. It was interesting to find that as a result of the services a goodly number of people had become interested in the Gospel, some had decided to believe, and a fair number of Scriptures had been sold by the Colporteurs.

(To be continued.)

BIBLE SOCIETY SUNDAY IN KOREA.

Bible Sunday was first observed in Korea in May 1891. Since that date it has been an annual affair in the Korean churches. Sunday, May 2nd, 1909, saw no exception to the rule of general enthusiasm in the observance of the day. In all the churches programmes were arranged setting forth the great worth of the Scriptures, and their circulation in a special way backed by the latest statistics and many touches of personal experiences on the part of the pastors and preachers, which make the Bible Sunday addresses most interesting and even inspiring. The interest attending these services is manifested in the hearty response given to the appeal for contributions for the Bible Society work. A call of hands would show that every man, woman, and child able to read a little bit—with the rarest exceptions—had a copy of the New Testament, not only in their homes but in their hands in church, and knew something of its blessed helpfulness and soul comfort. Never is the interest keener in a home church on the occasion of a Missionary Sunday, than it is in these—oftimes very insignificantly little—churches, to have a part in the furtherance of the work of the Society or Societies who make it possible for them to have this Blessed Book in their own tongue.

Bible Sunday is a red-letter day with the Christians of Korea. The Christians of other lands have caught the inspiration and have taken up the same method to show their appreciation of the Bible and the Bible Society. The day was most generally observed this year. In the Capital and the larger centers of Mission work much was made of the fact that the British and Foreign Bible Society had just completed a quarter of a century of effort in giving the Scriptures to these people, with very manifest results.

The morning services in the churches of Seoul were crowded with eager listeners, which added spirit to the inspiration with the pastor or preacher speaking that day. In the Y. M. C. A. afternoon service for men, much interest was manifested in the story of the conquests of the Bible in the world. At the English Church service the Rt. Rev. Bishop Turner gave a most interesting account of the work of the Bible Society. While at the Union Church service in the Y. M. C. A. rooms the Rev. J. S. Gale, D.D., gave an enthusiastic address on the contents of the Bible—the writers of the Bible, the books of the Bible, etc.—using II Timothy 3:12—4:8 as his text. A number from the audience surrounded the speaker after the service asking that arrangements be made for a public lecture on the same theme. The interest in the "Old Book" has not yet abated.

From the country churches comes the same cheering story. One group of inquirers situated among the mountains along the East coast sent you fifteen, to the British and Foreign Bible Society. This group grew up, as a result of Bible Society effort. They are desperately poor, and the group number about 150 inquirers, not one of whom has yet been baptized. Surely such ready returns are great encouragement in the work for this people. From across the borders in to Manchuria, Kando, come also the free-will offerings for this work. Two old women hearing of Bible Sunday handed three "cash" to Mr. Vesey for the Bible Society. These odd cash were sent on to London as a part of the first gifts from this section of the world, there to tell the story over and over, to encourage and inspire others.

THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Edited by Katherine Washbold.

Annual subscription, including postage, one yen, or 50 cents gold, or 2/1 English Currency.

Single copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to

Mr. M. H. Hogel, 155 Fifth Ave., New York, Dr. A. R. Leonard, 150 Fifth Ave.
New York, Rev. J. E. McCulloch, 340 Public Square, Nashville, Tenn.

Upon business matters address Rev. F. G. Vesey, Business Manager, Seoul, Korea.

These are the days when we begin to prepare our Annual reports, and we are filled with joy at the wonderful things God has wrought among the Korean people. We feel as one of the Board Secretaries wrote, when he read a year's report of his missionaries. He said:

"The reading of the year's report fills us with gladness not unmingled with solemnity. We are not only rejoiced but exultant that the wonderful progress in Korea has not only been continued, but continued on a more marvelous scale. Surely God is not working more wonderfully anywhere else in all the world, and surely He has seldom worked so wonderfully anywhere in all the history of missions.

And yet this very fact leads us to great humbleness of spirit and tenderness of mind, a reverence indeed, as if we were in the presence of God and were hearing his stately stepplings, as, indeed, we are. We all need to search ourselves at such a time and make very sure that we are worthy to be used by him in such gracious ways.

May God grant even richer things for the regeneration of Korea, and may the lessons of His mighty manifestations among you, quicken the whole church of God and lead it to a fuller consecration."

We hear that preparations are being made for the Fifth Annual Meeting of the General Council of Protestant Missions in Korea. The date assigned is September 10th and 11th. This Meeting comes so near to the date originally set for the hold-

ing of the Quarter Centennial Conference that it is sincerely hoped some special Meetings will be held to celebrate the occasion. Since the Committee which had in hand the arrangements for a Big Conference as a Celebration has found it impracticable to follow out that scheme, what more suitable occasion than the General Council Meeting could be found to take some special recognition of the completion of the first Quarter of a Century of work in Korea?

Wanted a man with business training to take up many lines of work in connection with Missions in Korea and thus free many Evangelistic workers who at present are compelled to give a portion of their time to other matters.

"MEMORIAL"

Mrs. Littleton Smith Collyer who passed to the life beyond February 3, 1900, Pyong Yang, Korea, was from Jetersville, Amelia Co. Va. U.S.A. She was a member of the oldest families of Virginia and was educated in private schools and under private teachers in the old home "Wayne." In later years, preparatory to coming to the foreign field, she took a course in the M. E. Church Training School Chicago, here she came in touch with Mr. Moody and his work.

Mrs. Collyer's four brothers and one sister were in full sympathy with her in her life work. Two of these brothers were ministers in the M. E. Church South. The eldest of the four brothers has held the chair of mathematics in Randolph-Macon College, Ashland, Va. for more than a quarter of a century; the sister, the chair of German and French in the State Normal School Va. in which she is very proficient. In this atmosphere Mrs. Collyer's character was matured, and in early years she learned the value of prayer and living thus in communion with her heavenly Father, her's was was an intercessory life.

She arrived in China September 14, 1890, and was appointed to work in Soochow. Very unfortunately for her future health on her first trip hither their little house-boat was attacked by robbers, and a bare sword placed at her throat compelled her to give to them a gold ring from her finger. The boat was shattered with pistol shots. Mrs. Collyer never fully recovered from this shock. After two years of work on the language and day schools, she was transferred to Shanghai where she continued in this work until she returned to America, in the fall of 1894, her health demanding this furlough. While there in her brother's home in Virginia, she was married to Rev. C. T. Collyer of London, Eng. The two were appointed to Korea, and arrived here in the early part of 1897 where, both in Songdo and Seoul Mrs. Collyer did efficient work among the women. In the pioneer work of Songdo they were the first foreign residents for many months. In this heathen city she and her baby Charles

spent many lonely hours with the father away for days at a time on his itineracy. Her work both in Songdo and Seoul, through her prayers, she lived to see established, and the many homes into which she carried the Word of God, His promise is fulfilled: "My Word shall not return unto me void."

We miss her going in and out among us, her sympathy and words of cheer and comfort. One of Mrs. Collyer's leading charms was, leniency toward the faults of her fellows, in my 18 years of intimate acquaintance with her I do not call to mind one adverse criticism of any one. We thank God for her work in the Orient.

We expect a great deal from the forthcoming Meeting of the General Council. There will be many visitors from other countries present who will appreciate this unprecedented opportunity of coming in touch with the leaders of work all over this country. Among the Visitors expected are Dr. Arthur J. Brown of the Presbyterian Board, Bishop Ward of the Southern Methodist Church, and Bishop Harris of the Northern Methodist Church.

"Bethany," the home of rest for Missionaries, is a much appreciated institution. Miss Pinder is doing a very helpful work by providing this home. We meet many who have there received fresh impetus for their work. We would welcome the carrying out of a scheme which would provide her with a big building and thus give her greater scope in this good and helpful work.

The General Council desire to increase the circulation of the "Korea Mission Field." Missionaries in Korea are respectfully urged to send the names and addresses of friends or possible subscribers living in America or Great Britain. Address all Communications to the Editors or General Manager.

Missionary leaving the field on furlough:

April, 1909. Miss Mary M. Cutler, M.D., Women's Foreign Missionary Society of the Methodist Episcopal Church, for the U.S.A.

WORK FOR THE BLIND.

BY ROSETTA SHERWOOD HALL, M.D., PYONG YANG.

We gave quite a survey of this interesting work in Korea at close of its first decade in the Korea Field for May to which I beg to refer anyone interested in its beginning, working and object thus far. We celebrated the close of this period with a bazaar and a program which was quite a success for the blind girls. All of the missionaries and the heads of the native schools were invited.

Owing to the generous financial help which Mr. Rockwell has given and his continued interest and encouragement in the work we have been able to enlarge the school and make it much more widely known. Last Sept. when I went to Seoul to attend the annual meeting of the Medical association, I took Pauline with me—you may remember: Prudence and Fanny our first two Blind pupils had visited the capital with me a few years before—and while in Seoul, Hon. Yun Cha Oh, of the Educational Bureau, invited Pauline, Mr. Rockwell and myself to his home to meet the acting minister of Education and members of that board together with other prominent Seoul men. Pauline gave them a demonstration of our methods, reading both Korean and English, letter-writing, arithmetic, geography, and knitting. She also sang some hymns and Korean national songs, accompanying them upon the organ. It was of intense interest to me to see how amazed these grave Korean gentlemen were at what had been accomplished—dignified officials with gold or jade buttons would sit down upon the floor beside Pauline to the better examine what she was doing. After refreshments were served the gentlemen went out and their ladies came in and they also were deeply interested, we could scarcely get away from them, though we had another engagement. Mr. Yun also kindly gave me his cards introducing me to some prominent men in Pyong Yang interested in educational matters among whom are our new Governor Yi and Mr. An Chang Ho. During Bishop Harris' visit last spring the blind girls rendered very effectively another program to which we invited the Governor and these other friends of Mr. Yun, and a few of our missionaries who were not in town in the Anniversary celebration. Dr. Jones, Mr. Cable and some of the native members of the Theological Class that was then in session also came in, and my rooms were crowded with an interested and enthusiastic company, and quite unsolicited, the natives handed in their cards with promises of nearly 50 yen for the work. I hope to make this the nucleus of a fund for building dormitories which we are in great need of, and have been looking forward to building ever since the burning of the "Edith Margaret" has obliged us to rent native houses outside of our W. E. M. S. compound for the blind girls from out of town.

Upon our trip South Pauline and I also visited Chemulpo, Suwon and Song-do, and the friends either at Church, Sunday School or in the day schools, kindly gave Pauline a place in the program, and considerable interest was awakened in the work for the Blind. We visited the homes of several blind girls and took back with us some new pupils and others have been sent since. We now number 24, with applications for more the coming year. They come to us all the way from Kong Ju in the South, to We Ju in the North. The old parents of one girl made an 800 li journey, taking 11 days all the way upon foot, to bring their daughter to us. One little girl of eleven I brought from 40 li beyond Kong Ju. It seems as is often the case with these little blind girls that her place in her home was better than her company, and she was missed so that

her grandmother, who was living in Kong-ju, thought it would be better to put her out of the way and sent a dose of poison for her. But shortly after, in one of Mrs. Cable's meetings, she was convinced of the sin and confessed it. She was urged to send at once and stop the deed, and it proved not too late. She was told about our school and Mrs. Sharp wrote me of this child so that when I visited Kong Ju in Feb. I brought her back with me. The first day we travelled together she seemed much afraid and would not touch any of the nice lunch Mrs. Williams had put up for me. Mr. Taylor kindly helped with getting her upon the train, and we reached Su Won in due time where we expected to pick up another blind girl. We were met by the father of one we already had and taken to his home and given a good Korean supper—the first food little "Kumie" had tasted since dawn. After this she was not so timid, and by the time she had spent a few days at Dr. Cutler's hospital and the Girl's School at Songdo, Kumie got to feel quite at home with me, and upon our way to Pyong Yang she was ready to eat anything I gave her, and her busy little fingers examined everything within reach. She soon struck the newly clipped head of a small Korean boy sitting at her back—"Oh, he has his hair cut!" she exclaimed, and went on feeling the bumps on his head. Thinking to explain the situation a little, I handed the boy a copy of a circular in Korean Mr. Rockwell had printed, telling about the school with a picture of the blind girls. He handed it to the Korean gentleman he was travelling with who after carefully reading it across and handed me a Yen bill for the work. He was traveling 3rd class with us and was not a rich man, but this shows how generous the Korean people are—they would help us a great deal in such work, if it were properly brought to their attention.

One little girl who couldn't walk was carried from near Su Won into Seoul by her father, and left with Dr. Cutler to be sent to Pyong Yang. She developed measles and was sick in the hospital. Upon her recovery Mr. Rockwell brought her to us—carrying her on his back, like the Koreans do—to and from the railway. We kept her in the hospital for a few weeks where with good treatment and the aid of massage she soon got to walk, and now she goes to school and enjoys herself with the other blind girls. Yes, indeed, they do enjoy themselves and have good times together. We would be glad for patrons for the girls mentioned, as well as for others as few of their parents are able to help any. To cover vocation expenses as well as the regular school expenses we find it takes \$25 gold per year for a scholarship.

Our new students vary in age from 10 to 38 years. The oldest, Mrs. No by name, came to us in February sent by Miss Samuels, of the Presbyterian mission, who paid all her expenses. Mrs. No has a younger brother in our Union College. She has read through Mrs. Jones' primer in point, twice, and has made a beginning in the next books of the course, and I feel she has done well considering her age, but Mrs. No got discouraged sometimes because she could not learn as fast as some of the younger students. She is an earnest Christian, and her influence was good upon all the school. She will make a splendid Bible-woman and I hope she will come back to us another year for more study. Mrs. No begged so hard to be allowed to take a Gospel in print home with her at vacation, that I loaned her Matthew. We have so few copies of the Gospel more than what the school needs, that we can't sell them. In this connection I am glad to report that before Mr. Hugh Miller, of the British Foreign Bible Society, left on furlough, he secured me the grant of £30, towards getting the scriptures into Point, and with the help of some students who need to earn their way through our Union Schools, in keeping two Kleidographs busy and with I had a third one. The blind girls do the

proof reading for the girl students, and some of Mrs. Moffatt's blind boys for the young men students. Later we shall send approved copies to London to have stereotyped. Mr. Berkwall also takes a deep interest in our work and has made some valuable suggestions. Dr. Jones has been a good friend to the blind work from its beginning and thanks are due him, and to Dr. Wells and Prof. B. for so kindly writing up the work for the Press and thus creating a wider interest in it.

I also owe thanks to almost every lady in our mission for helping to teach the blind girls. Miss Hallman teaches them massage, Mrs. Becker has given them some singing lessons, Mrs. Crichton has taught Pauline Wait's system of the N.Y. Point Musical notation, and Pauline shows so much musical talent I do hope someone can go on with her another year while Mrs. Crichton is on furlough; Mrs. Noble kindly allows the girls the benefit of the teaching and examining in the Women's Institute, and here last spring, beside the usual teachers, they much enjoyed the teaching of Mrs. Jones and Miss Paine. In the girls' Day School they have had the benefit of the native teacher, and of Miss Haynes and Miss Robbins as soon as they could work up into their classes. Dr. Pak has been an all around help in all my work the past year—she has supervised the matron of the Blind School and audited her accounts.

From the first it has always seemed best to me for the blind girls to be taught as much as is possible together with the seeing girls, and mingle in their games, and now I find that Helen Keller, too, thinks this the better plan. She calls attention to the fact that Senator Gore of Oklahoma attended school with the seeing, and Dr. J. F. Campall, who founded and has managed for 30 years the Royal Normal College and academy of Music for the blind near London, when a boy in Tenn. went to school with the other children before there was any school for the blind in that State. The reason for the large institutions for the blind lies in the fact that for so many years the blind were neglected—left out of the race altogether—and philanthropists, at first thought brought them together in special institutions, but this is not essential to the needs of the blind, in fact is a detriment both to the blind and to the others. For even though a special teacher be maintained there and here for the beginners, the expense would be much less than the cost of special institutions—the blind child would be kept in touch with seeing children and become a familiar and accepted member of the community, which is of the greatest advantage, while the seeing child would learn to take kindly thought for her weaker sister. The way the blind student can solve mathematical problems in her head, and is independent of pencil and paper in so many subjects taught, suggests to seeing teachers and pupils that arithmetic is an abstraction and that education after all is a process of the mind that does not need so much apparatus.

Three of our girls graduate from our girls' school this year, together with three seeing girls—they have had the benefit of whatever has been taught the seeing girls with but little more tax upon the teachers time and patience than if the seeing girls alone had been taught. And this could be repeated in any school throughout the country as soon as we can get a sufficient number of the regular text-books into point. I hope Fanny and Pauline will continue their studies and enter our Union academy next autumn, while Prudence, after finishing, will be free to teach and drill the new pupils until they are ready to enter the classes of the seeing girls, coaching those who need it here and there. She can take even full charge of the industrial department in which she has relieved me much the past year. Prudence is capable and very trustworthy, and there is no reason why she cannot more and more bear

the burden of the Blind department of our school. I understand some of my friends here feel that the work is growing too much for me and would fain relieve me of it; but I assure them it is my recreation (takes the place of the hobby each one needs, and especially in medical mission work) and run upon the plan I suggest, you see, need take no great amount of anyone's time.

Work for the Deaf.—For a number of years it has been my desire to make our educational work in Korea reach out to the deafmutes as well as to the blind—and some years ago I went to Chefoo and secured material from Mrs. Mills for Mr. Yi our present pastor, who had a little son deaf from infancy. Mr. Moore who had charge of Nampo also became interested and asked Mr. Rockwell to help send the boy to Mrs. Mills' school, which was done over a year ago—and then it was laid upon Mr. Rockwell's heart to do something more, and when he returned to Korea the second time he came 2nd class and saved \$200 to send a hearing Korean and his wife to the school at Chefoo and study its methods in order to start a school in Korea.—We prayed the Lord to guide us in selecting the right man and we believe we found him in the person of Mr. Yi Ik Min, a younger brother of Pastor Yi. So after sending his little wife to the Ku Kule School for some months, and he had brushed up his Chinese and English a little, I secured them passports and sent them to Chefoo under the kind escort of Master John Baird. They both did so well and Korean adapts itself so much easier than Chinese to Bell's Universal Alphabet or visible speech symbols, that they have finished the course already, that it takes a year for a hearing teacher to do in Chinese, and they returned to Pyong Yang in time to take the Normal Class work of our Union School. Through the summer they will prepare the necessary charts and books to begin teaching a number of deafmutes, that we already know of, and we estimate there must be more than 14,000 in Korea who live in perpetual silence that the voice of the evangelist cannot penetrate. They do not know their own names—no not even that they have names. They have souls but know it not. Does it not move us to pity?

Now in this work too, as in the blind, it seems to me—and I note Mrs. Mills agrees—there need be no separate institution, except perhaps some dormitories where they might live and study during the first few months or years of work, as the case might be, until ready to go to school with hearing children. As with the blind, the plan would be actually beneficial, and the expense would be greatly lessened. As they proceed with their studies, they would have the use of such aids as the school possesses in maps, globes, special teachers, drawing and the industries, and a specially bright pupil would be right a line to continue his or her studies without taxing the missionary or his Board more than other pupils.

I would like to see a committee appointed at this Annual Conference to act together with one appointed by the other missions in Korea, to consider both these subjects, and see if we cannot all of us be doing a little more for these two classes in Korea.—In short, to adopt now, early in our educational work, the very best that may be done for them. A little united effort along this line, a little time spent by two or three from each of the larger missions, and one from the smaller ones, would go a long ways toward solving the problems, and not make the responsibility too heavy for any one shoulder.

Let us remember our Lord and Master when here upon earth not only taught us to pity and help the sick, but also the blind and the dumb. "He hath done all things well: he maketh both the deaf to hear and the dumb to speak."—"To the poor the Gospel is preached. And blessed is he Whosoever shall not be offended in me."

BIBLE TRANSLATION.

To all students of foreign languages translation work is of great interest. Bible translation easily leads in this interest inasmuch as it creates a standard in style of expression and in terminology, which is followed in the translation of educational books and general literature. God's thoughts claim every language as garb and equipment for their presentation to the hearts and minds of the peoples of the earth. They are before all grammars and rules of syntax, and thus fit into the different languages most naturally and completely. They are for all people, and hence can speak to them in all clearness and with all dignity. The same story of the Savior is borne to the Korean or the South Sea Islander as to the Englishman or the Hebrew. It is not that the original languages—the Hebrew or the Greek—so readily lend themselves to the various changes required in the translation into other tongues. But it is because of the divinely appointed relation between man and God's thoughts and plans.

The translation of the Scriptures into Korean has given to this people a new vocabulary—not foreign, but reborn from heathen superstition to the fulness of grace and truth in Jesus Christ. It has given to the simple-minded peasant the vocabulary of the scholar and the prophet. It has brought the classes near together, by making a common speech for them all. It has formed the basis upon which a general and universal education can be reared.

The first efforts in the production of the Korean New Testament were made in working from the Chinese text. With these in hand the first missionaries landed in Korea, and with these the first seed-sowing was made before the missionary arrived. The first efforts were revised, and for years the Korean infant church had only the Gospel according to St. Luke as her teacher in the revelation of Jesus Christ.

The work of revision of previous work from the Chinese was set aside in 1892, and a fresh translation was begun. The tentative edition of the New Testament was published in 1900, and the Authorized edition came out in 1906. The publication of the tentative edition was celebrated by a heartfelt thanksgiving service in Seoul. Every new product from the hands of the Board of Translators has been hailed with much joy. The prayers of the Korean church as well as those of the missionary body have ascended—a continuous rising of "the smoke of the incense,"—on behalf of these labourers.

The work on the Old Testament has sent forth Genesis, Exodus, I, II Samuel, I, II Kings, Psalms, Proverbs, and Isaiah which have been published and have been received by the people with most sincere approval, attesting the worth of the renderings given. Leviticus, Numbers, Deuteronomy, Joshua, Judges, I, II Chronicles, Ecclesiastes and Malachi are in the Press being prepared for printing as soon as copy is in hand for the whole book. Ezra, Nehemiah, Esther, Ruth, Job, Daniel, Song of Solomon and Hosea are among the books calling for review before sending to the Press. The completion of the books of the Old Testament is hoped for by the end of this year.

God bless the Translators, and strengthen them for the work they have in hand.

KITE FLYING.

BY REV. J. G. GALE, D.D.

Though defective in mathematics, the Korean has other compensating excellencies. We have had a Parliament of Religions, at which we are glad he took no part; but when we shall have a Parliament of National Amusements, we hope to have him there flying his New Year's kite, for it is the one form of recreation in which he especially excels. At this season the upper air of the capital is alive with kites, dancing nimbly in groups or moving mysteriously here and there. His kite is small and square without rings or tail, and its evolutions are marvellous. In fairly calm weather a skillful flyer can command an arc of some ninety degrees with his kite. By a turn of the wrist and a sweep of the hand it goes straight up into mid-air, like a rocket. Another turn and it makes a somersault like a tumbler pigeon, repeating it over and over. Then it wanders, seemingly with great labor, to the farthest limit of the arc, hesitates, considers, and then sweeps horizontally back with great speed.

Each New Year season there are contests in kite flying, the object being to cut the enemy's string and let his kite go. In preparation for this, a string is twisted of silk and coated with ground glass and porcelain mixed with glue. As it flies singing off the reel you feel toward such, much as a bird might feel toward a wall capped with broken bottles.

These contests are quite as exciting as anything seen on an American baseball field. The old men in thickly padded suits are seated on mats at some point where the view is unobstructed, while ordinary spectators fill the streets. The most tried and skillful man of the district has the kite in hand. One of the safeguards of the amusement is, that the actual combatants are many yards apart, sometimes nearly quarter of a mile, so there is no possible danger of a misunderstanding ending in a melee.

Little boys in red jackets and white pantaloons and everywhere on tip-toe of expectation for fallen string or stray kite.

One tournament in the capital we still remember vividly. Different wards of the city had entered the lists, and even the coolies were excited. After due ceremony the fliers rose slowly from the chosen centres. They were far apart and seemed as little in danger of attacking each other as the extreme ends of the Dipper. They drew apart till sufficient string was off the reel, and then gradually pulled together until the distance was spanned. Now they were face to face, nodding politely, scotching back and forth, growing more animated till their motion assumed something of the form of Highland fling. Then they swooped at each other—passed and repassed—shot by at a speed—struck—one kite spun for a moment; then dived underneath—the spectators held their breath. Now strings were crossed and the fight began, each party letting glue and glass fillings as fast as his reel would spin. It was the calling out of arrows for the final charge—a moment later one kite remained riding triumphantly in the sky, while the other with tipsy motion floated off into the blue azure, the broken string hanging over the roof-tops.

A little lad with radiant face and red coat caught the string and, in his haste, took a grip of it and ran toward home, forgetful of the glass fillings and glue. Some one caught the other end and drew it through his hand. At once he dropped it and looked, and there a line peered out of his chubby fingers as red as his New Year's hat. His features suddenly reversed, and in bitterness and woe he went home to his mother of the sorrows and defeats of New Year's day. But over in the other end there was feasting and music, and the mothers there said there never had been a kite-flying since the founding of the dynasty.

NURSES TRAINING SCHOOL.

By ESTHER SUSAN SHIELDS.

There are now 10 pupil nurses enrolled in the Severance Hospital Training School. The school has not yet entered upon its third year, so our organization is not yet really completed. We had a more satisfactory schedule for classes and lectures this past year than before, and are indebted for the most important part to several of last year's graduates from our Medical School. Dr. Kim Pil Soon has translated and taught half of Miss Diana Kimber's "Anatomy and Physiology for Nurses." Chapters on "Observation of Symptoms" and "Administration of Food" were taught by Dr. Hong Chung. Dr. Hong Suk has given a partial course of lectures on "The Eye, in Health and Disease." Dr. Lim Whe Young gave classes in "Materia Medica," Dr. Shin in Weights and Measures including the Metric System and later, "Bacteriology, with the aid of the Microscope." We have a couple of chapters from "Practical Nursing" by Misses Waxwell and Pope translated by Nurse B. C. Kim. These papers, with Part I of the Manual of Nursing prepared from a Chinese Manual by Miss Edmunds and her helpers, have added much to our material for the nurses' study.

The practical work in which the pupils help is in the following departments:—Men's and Women's Surgical and Medical Depts., Operating Rooms, Women's Dispensary, Doctors' Office and Foreign Dept., Obstetrical, and District Nursing. They are all developing in the work, some very satisfactorily.

可認物便郵種三第日一月七年八十三治明

(行發日五十四一月每)

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THE

KOREA MISSION FIELD.

VOL. V

SEOUL, KOREA, 15TH JUNE, 1909.

No. 6.

"This great and devoted woman exemplified the power of prayer to make one of God's daughters a mighty witness to the truth, and a great reformer of both Church and State." "She had not in vain prayed for the gift of fortitude and the grace of unselfishness." "From the prayers of God's saints their whole system of theology may be gathered." "She asked and received of God the gift of seeing the possible loveliness of humanity even in its ruins—the statue in the marble—the angel in the demon."—"Her mastery of God's Word:"—"her addresses were Scripture explained and enforced,"—"A soul so humble and so enlightened."

Thoughts from Dr. A. T. Pierson's Sketch of "Catharine of Siena."

AN INTERESTING TOUR THROUGH KOREA'S CANADA.

(Concluded from May number.)

It will be well perhaps for some of home folk to know how we 'manage' on a trip in the way of food and the etc.

When travelling the missionary usually has a 'Boy', that is a native who knows something of preparing food and washing dishes, and who will be 'Cook General' to the Moksa on his trip. Some of these boys are worth their weight in gold, and act as companion, cookman, choir, interpreter, go-between, and even do a little preaching to relieve the missionary, while others are not worth the Kimpje (Korean pickle) they eat.

But we dispensed with any extra luggage in the way of 'Boys' and the doctor decided to do all the 'Kitchen work'!! with my help. It was one of the pleasures of the trip to enjoy each other's dishes. The doctor had provided all the food boxes, and we had daily surprises in the way of tinned goods and home dainties his good wife had prepared.

How the natives did stare to see the foreigners cook their own food, and with what interest they watched the process of the meal. They must have wondered why we took such small portions at a time, for they cram the mouth until both cheeks are frightfully distended. And why do these strangers use such unwieldy instruments when two chopsticks would be enough for us? And so on and on they thought and said. Our tea, coffee, and cocoa amused them, and sometimes they ventured to taste, while our porridge was beyond their comprehension. I can now see the amazed look on one Korean's face when he saw us 'milk' a tin of cream. Oh, said he, there's Swey Chut (cow's milk) coming out of that box!! Whether he thought we had a cow or a goat inside the tin I don't know, but he looked absolutely mystified. It was all so new to these people to see foreigners at all, and to thus see us washing up dishes and packing them into our boxes, and doing work which no better class Korean would do, was to them a revelation indeed. There was only one other wish in their heart, it was to have a Kookyeng (search) through these boxes of 'Western mystery.' Sometimes they would venture a taste of our meal and their faces were a picture, or perhaps we would leave some little morsel in the tin and hand it out to one of the crowd of boys at the door, and away he'd run, chased by the rest, to his home, to let all the family see the wonderful meat on which the Moksa thrive. All our old tins and tin keys or packets were readily seized by the crowd at the door. I recall seeing at one place a baby sucking the inside piece of tin foil which we had thrown away in the empty salmon tin some days previously. And another boy was the proud possessor of a tin key which he had made into a whistle, to the envy of his mates.

But there were other inconveniences which came to the itinerant, beside the gaping crowd watching every mouthful.

The Korean is a friendly sort of fellow and expects you to be the same. For instance he will come to your room about 5-30 a.m. and say in the highest form of speech "I hope the Moksa has slept in peace", and then he seats himself on the floor, carefully noting every particular of your toilet. You cannot very well ask him

to pay you a visit later for he may be your host, or his brother, or uncle, or some relative. And one doesn't mind these morning visits so much as the evening ones. Perhaps we have tramped 20 or 30 miles over rough roads up hill and down dale and the village has been reached about 6.30 p. m. After a wash, (the toilet was always of interest for the Korean does not use soap and sponge), and a brush up, the ox wagon may have arrived, and we soon had the evening meal cooking over a little charcoal or wood fire. But that was not the end of the day's programme. The meeting would begin at 8 o'clock and last till about 10 p.m., after which the folk would have much to say to the Mokas and many greetings to give. So they stay and stay until we are so sleepy it is hard to keep our attention on the conversation, answer the questions or recognise the salutations. But at last a move is made, and after many more polite wishes and hopes that we shall sleep in peace, which we would have done long since if only they would have allowed us, they all leave except perhaps two or three who reckon themselves privileged men. These remain, despite our faints at undressing, and the only thing to do is to get to bed. So in their presence we undress, have our evening devotion and roll into our uncasy cots, and not until then gently hint that as the candle is to be put out we wish our friends Pyungani-jumolpeio (a night of rest without pain or trouble).

At one or two places we succeeded to get the folk out soon after the services were over and thought we had at least some privacy. But we would hear a little 'pop' and knew the meaning of it in a moment. The Korean huts have no windows, only doors, and these are a kind of lattice work covered with paper which is very strong until it gets wet, and then a little child's finger can pierce it. So these inquisitive folk, young and old, men and women would simply wait till they thought it a good time, and, pop would go the paper a face would be pushed up against the door, an eye peer through the little hole, and in the candle light it could see all that was going on. This as you would know was not altogether without its inconvenience. So to save further trouble and embarrassment we would in future, at that place, undress in the dark, and risk the chances of the crawlers on the floors and walls, who use the darkness to conceal their presence and their powers.

We had travelling with us for three weeks a Jangsu (pedlar) who gave us valued help, by his powerful exhortations, in every village and hamlet. He had been a man who had lived solely to make money, but through the influence of one of our colporteurs had learned of God and become a new creature in Christ Jesus. He told us that even before he knew enough to embrace the Gospel, the teachings of the colporteur book had impressed him so much, that he began to give thanks before every meal. In his own words 'I felt it my duty to thank God for my rice for I saw it was not myself alone who provided it.'

He was one of the truest souls I have ever met, and we never found him gossiping or wasting the hour. When he was not studying God's Word he was trying to interest someone in it, or probably spending the time in prayer. Along the road he never missed a chance and spoke to farmer, pedlar, labourer, or beggar.

He gave up his trading for the whole time entirely for the reason that he desired to learn more of the Scriptures, so that he would be better able to speak and live for his Master. He has now returned to his simple life and trade, and tramps the hard and difficult roads of Kando with a big pack of goods on his back, and among them there are a few Gospels and Testaments. He has also a bright testimony and a glad

heart, and these are excellent recommendations in these parts for the Gospel.

His message at one of the meetings was very striking—'Brothers it isn't much I know yet about the Word of God or even the Jesus doctrine, but one thing I know, I am a different man from my old self. Once I loved sin now I hate it, once my life was all selfish and dark, now it is bright and I am a happy man, and it is my desire to help and bless others.'

We said good bye to him feeling sure that he was a child of God, and realising something of the importance of our mission if only to help such as he.

It was getting on toward dark when we came in sight of our next halting place. Nestled away amid the hills were about 40 or 50 houses in nearly every one of which there were believers. What a sight was this for the missionary in a land where the *Mokma* had never before been seen, among a people whom no Western teacher had ever lived. Here were a host of God's people—men, women, and children who had been taught by the colporteurs, and a faithful native helper, all they knew of Jesus Christ. Already they had begun to prepare for the erection of the church. The land was cleared, the timber had been carted, and was being planed, and all was in preparation for a Church to be established.

The reception they gave us sent a thrill through me. The village turned out 'en masse'. The elder men wearing scholars hats, indicating proficiency in Chinese or Korean, the bronzed farmer and the white haired grand-father followed by the teachers and scholars, all came down the hill to greet us and tell us how glad they were, and how grateful to see us!

The Korean does not shake hands in salutation, but he has other methods as forcible and as empathetic of showing his appreciation of and welcome to you.

The best and largest room in the village, which was in a farmhouse, had been cleared and prepared. It was planned that this should be dining, reception, and bedroom, kitchen and church, and in fact anything else that might be required. In this little tabernacle we lived for six days and held crowded services morning, afternoon and evening to the most attentive listeners one could wish to speak. Nearly every man and boy (the women could not read) had either a New Testament or a Gospel, and the earnest way in which they learned the passages which the Doctor had commended to them, and the careful method they adopted of earmarking the special portions, struck me as being remarkable for so unlearned and out-of-the-world a community.

We soon had to enlarge our borders. The women occupied a little room 8 ft. cubed, uncomfortably packed, adjoining our 'state' room. The men overflowed into the kitchen, the door of which opened into ours. We were able thus to pack about a hundred into these three rooms, as the Korean congregation sit on the floor.

You cannot imagine the heat and the odour after about fifteen minutes. These Korean houses, having no windows, the doors are the only means of ventilation. When these were opened, too much draught was created, to the discomfort of the congregation, so that we were about cooked and stifled when the service closed. Yet notwithstanding the heat and oppression the meetings were generally from two to three hours in length.

It was my privilege to lead the singing, and remembering the hymns were new to these folk it was surprising how quickly they learned the tunes. At least they

learned them in their own way. Such singing you have never heard. It took all my strength and musical ability to keep on the right notes, in the midst of such flatness and sharpness. They learned to sing quite appreciably such well known tunes as—"Jesus loves me," 'Sinners Jesus will receive' and "Bringing in the sheaves" etc.

On the Sunday morning I spoke of our Bible Society's work and invited contributions, as it was Bible Sunday and the churches in Korea were making special collections that day. The offerings for the day amounted to 1800 cash (6/—) which to these people is a goodly sum. Two dear old grandmothers who were very poor, brought three cash and gave them to me as a love offering to the Lord's work. Their two gifts amounted to 3/24 of a penny—in the sight of God of great value.

At this village we received great hospitality. Chickens, eggs, rice, millet, potatoes, and beans were given us in abundance, and no charges were made for all the trouble we had caused our host and hostess. They assured us they were the gainers, and only hoped they had treated us well enough to ensure our return.

At some of the services the men were given an opportunity to express what they thought and felt with regard to Jesus Christ and His teaching. Many were the deeply interesting testimonies given. At these times, men, young and old, rose one after another confessing their sins and opening their hearts to us. It was inspiring to hear how they had decided, some after many weeks of earnest thought and reading of the Scripture, to believe on Jesus and live for Him. Many of them had lived bad lives, and they were ready to declare and with the help of God make a fresh start. One man told us how that previously he always enquired of the diviner when he had trouble or sickness in his home, but said he 'never again—away with the diviner—he is the devil's messenger.' He used a Korean vow of which we have no equivalent, indicating that he would die before he would seek the aid of evil spirits again. Such testimonies filled us with joy and gave us fresh encouragement for prayer.

In the villages where schools had been established the scholars attended the services, their regular lessons being suspended during our stay so that full advantage should be given to learn of the Gospel. Often the people would begin to gather at 7-80 a.m. for the 9-0 service and their presence, together with the school boys, was somewhat disconcerting for the Doctor in his quiet hour of preparation for the day. So to overcome the difficulty, as early as convenient, I would gather the boys (the men always followed), and with their teachers go up the hill and endeavour to teach them some of our western gymnastics and exercises. How delighted they were because a huge fellow about 5 ft. 3., with tremendous legs could beat the Moksa at the long jump: but with what roars of laughter they saw him utterly routed in the hop-skip-and-jump." It was exceedingly amusing to see the antics of the men as well as of the teachers and scholars. It was all so new to them and yet they enjoyed it so much. In the Hop-skip-and-jump, when the younger folk failed, the older men laid down their pipes, rolled up their sleeves and thought they'd show the young people how to do it. It looked so easy but when they attempted some how or other one leg got in the other's way and the result was a spill. Fortunately I had straw put on the ground previously as a precaution.

The next most amusing game was "leap frog," and the unpractised and clumsy attempts of one after another to leap the back of the stooping boy, and very

often get perched on the top, was the greatest fun in the world to these simple folk.

We had also dumbbell and club exercises with improvised outfits, then Swedish drill, (not very Swedish I'm afraid) and last of all skipping. How our English girls would have enjoyed the picture of these Korean attempts at dodging or jumping the rope.

They promised to practise some of the most useful exercises in the days to come, but even if they were forgotten, this was just the hour that the Doctor needed, and it seemed the most useful way to spend the time seeing I was not able freely to converse with them in the language.

The services, as we held them in these parts, in the houses or schools of the people, had their inconveniences and difficulties. At one place we were smoked out for a time, because our ox driver had lit a fire in the *Karu* (hole under the flooring) so that he could cook his beast some supper. We had a terrible time in trying to extinguish the smoke and rake out all the smoking timber. But fortunately the Korean never makes trouble of these things, and they all filed in again as soon as the air was cleared and our eyes freed from tears. At several places the fowls would begin crowing and cackling with great gusto in the midst of the sermon, or the dogs would object to a certain tune and add their wail to the already discordant notes. These things are all very well when they are outside the premises, but when you remember the bulls and dogs and chickens and even pigs sometimes were in the same room as some of the congregation were sitting, you will realise that our task was not an easy one.

In some of the places we stayed we had the most unpleasant experiences in the way of uncleanness of the floors and walls. All the missionaries of Korea know the difficulties of sleeping in inns and uncomfortable rooms, and sometimes we would strike such a place and have to forego most of the night's rest. Then too there are the filth and dust accumulated perhaps for months and months in these rooms, which become a danger in the way of microbes, and make it very difficult to keep food clean or enjoy a comfortable meal. The water in many places is also unfit for consumption and needs to be boiled for at least five minutes, and is then unpalatable. But I think these things one may be able to become accustomed to, but what I could not endure, was, in some places the *Chuinan* (master of the house) would come into our room and free himself of superfluous live stock by taking his clothes off and warming them over our little charcoal fire, or shaking the respective garment half in and half out of the door.

Many of these folk truly need some Gospel, if it is only the Gospel of cleanliness, for they and the family would put the winter garments on, say in October and not shed them until the Spring, therefore you can imagine their need of soap etc, which thing unfortunately they see no use for. But thank God Christianity can and is changing these sad conditions, and it was in the darkest parts of Kando we suffered the most inconvenience and saw the saddest signs of neglect and degradation.

Along these roads in Kando we would often saw crude wooden arches carved and painted to make them more horrible, and these had been erected by the superstitious people, at either end of the village, believing that their presence would prevent the evil spirits from entering the village. Some of them were but newly erected, and their

hideous carvings showed what a strong hold the diviners have upon the people, as well as with what terror they regard the Marqui (evil spirit).

It was exceedingly strange to see as we passed through some of the lonely and isolated parts of Kando, that when we came near enough to a village to be distinguished from our Korean followers, the women and children would run and hide, thinking we were the Marqui, for they had never seen white men before. Our clothes were always items of interest and enquiry.

Passing on, from one place to another we received welcome after welcome. At each village the school came out to meet us, sometimes as far as two miles outside the village, while the older folk would greet us later, and come in a long stream to pay their respects to the foreign teachers.

As for gifts we were amply supplied with the cereals of the country as well as eggs, and potatoes. At one place the school boys brought us 40 eggs in a wooden bowl, and we could only stay two nights. Their faith and hope that we might stay long with them was evidenced by their generous present. In another village the head man, who had decided to believe and whose brother was a bright christian, gave us a good sowing of seed potatoes of excellent quality and size, to bring home with us, with the promise that we should have all we needed if only we would come and live in his village.

Everywhere, we saw with joy, signs of God's hand in our midst. In each district in Kando there is a Korean who has become a naturalised Chinaman, and wears his pigtail, shaves his forehead, and dresses in Chinese clothes. In his name all the land has been bought by the Korean farmers, as the Chinese Government will only sell to their own countrymen, or Koreans who have become naturalised. It is easy to see that a man in such a position has unlimited power, and often becomes a despot in the district. Through the Power and Mercy of God some of these men were led to believe on Jesus. The memory of one and another of these, who became new creatures in Christ Jesus, is very vivid in my mind. At one place where the school room had been nicely cleaned and prepared and special mats laid down, the headman of the village came to each service. He had a lovely face and from the first I felt attached to him. In one of the meetings the Doctor asked "Who is the chief of sinners?" and this man looked up and said "Moksa I am." His son who sat behind said "No Moksa I am worse than my father." These were the only men who spoke, and both were intensely sincere as evidenced by their later enquiries and confessions. This man became specially drawn to me, and although we could not say all we felt toward each other, there was a silent kinship because we loved the same Saviour. Some of the people of his village and he came many miles with us to the next places of call, so that they could learn more of the Scriptures and the Way of Life. This man would not leave us until we had promised to try and return to his country in, at the most, two years.

It was indeed a beautiful experience to witness the sight of these powerful men learning the simple truths just as a little child in the Sunday School would, and singing "Jesus loves me this I know", with the fullness of their early faith and child-like knowledge.

On one occasion we saw a touching instance of a father's love, as well as an evidence of the need in these parts of the Light of the Gospel. About a mile outside a village, on a road leading up to a mountain pass, was a spirit tree, around

which were spread on sack cloth bags, little sacks of rice, millet, beans, and little millet leaves. Besides these, there were bowls of wine, a live chicken tied by its legs, and preparations of various kinds. Against these sat a man about 50 years of age in great trouble, leaning over a wood fire. We enquired of him the reason of this offering and he told us that his only son of five summers lay very sick, dying, in the village away off, and that he had sought the aid of the diviner, who had told him that the spirit of this tree had been wronged and was very angry, and he would have to offer these gifts as propitiation, and then his child would become well. This he had done—spent all he had—with no avail, and there he sat hour after hour with a prayer to the spirit ever on his lips, in the hope that the boy of his love, the one that the father and mother had looked to for the future continuance of the family name, might be restored.

We did our best to tell him of the Great Healer, and there and then around the spirit tree our little party knelt, and pleaded with God, for Jesus sake to heal, the sick soul of the father and give him a knowledge of the Greater Love, as well as heal the poor boy, dying in the home.

The Doctor gave him medicine, and I had the pleasure of presenting him with a copy of the Gospel of St. Luke for which in return he gave me two little dishes on which the millet leaves had been put as an offering to the spirit. He promised to read the Gospel, and the Colporteur showed him special passages bearing on Christ as the Physician.

The need of these people is very great, and as yet only a few of our own colporteurs and a native helper have been working over this vast district. There is a glorious work to be done; more colporteurs are badly needed, and the missionary societies must soon enlarge their borders and include Kando in their operations, for as yet none of them have definitely settled to work in Kando.

When one thinks of the darkness and ignorance of the thousands of homes in these northern parts, with never a break for the Sabbath, nor the joy of Christ's love in their midst, but only the overawing power of the spirit man, influencing their minds and filling their hearts with fear and superstition, there is realised the great need for progress to be made in the evangelisation of this growing race.

That the people want the Gospel we have ample proof. The crowded services, the Scriptures sold, their welcomes and gifts, and urgent requests for us to come again, are signs of their desire to embrace the Gospel teaching.

The words of our Lord and Master are very true of this country—"The harvest truly is great and the labourers are few."

The cry of these people to God's children everywhere is "Come over and help us." It is for us to say in reply, "Here am I send me"; or pray

"Show me in what way I can assist others to go."

Sub-Agent.

B. F. B. S.

DOWN THE YALU ON RAFT AND BOAT.

(HARRY A. REEDER, M.D.)

1. A LITTLE "ROUGHING IT."

Ever since boyhood I had cherished the experience of a ride in a lumber raft. Finding myself in Kang Kai at the opening of spring when the rafts begin to start, I took it as a sign of good luck. And when I was informed that within 36 hours after the arrival of Rev. H. E. Blair, Dr. Mills, and their wives to open Kang Kai station, that no less than seven rafts would start from Kang Kai's rivergate for Sin Eui Gu, almost a thousand li by water, it seemed the rarest of good fortune. Kang Sa Ehun, an old riverman with whom I had been closely associated for six weeks discouraged me, Kim Tai Hui the owner of the rafts spoke dubiously about my going although offering me free passage in case I did go. But Mr. Blair, Dr. Mills, and myself were delighted over the idea. So on Monday morning May 3rd I started. On pushing off from the river bank I looked around to my Korean companion who was crouched down over the baggage, holding the water proof covers, and inquired if thought he would enjoy the trip. But he had never been on the water before and he looked up very piteously and assured me that he was looking forward to our journey with anything but pleasure. It struck me at the time as an ill omen, but we were off and the only thing to do was to make the best of any situation that might arise.

Each raft was in three sections, each section containing some fifteen logs twenty feet long, six to ten inches in diameters, arranged in the shape of a wagon bed, fastened together at the ends and filled up with four foot cross pieces hexagonal shaped—also with many semi-circular hewn pieces four inches thick, eighteen inches wide and two feet long. Perhaps there were three to four thousand feet of lumber in a section. The three sections were tied end to end. Two men on each raft worked at two roughly hewn oars sticking out before and behind. The man in front was responsible for the raft and his only business was to keep it in mid stream and if possible off the rocks. We and our baggage on a middle section where not more than six inches above the water, and at times in the rapids the water was six inches above us.

Every thing started off well. We had a delightful ride of some thirty li (10 miles), tied up to the bank for lunch, said "good bye" to Kim Tai Hui the owner of the rafts and an officer in the Kang Kai church, and started again for better or for worse. It soon proved to be worse. For we had scarcely started, when we had to shoot a big rapid which was great fun but alas! We passed one of the rafts hung up on the rocks. Reaching quiet water again we tied up and all the men of the other six rafts shouldered their wooden hand spikes and leisurely walked back to help out their unfortunate brethren. We never started again till the next afternoon.

Only one house was in sight but even my untidy companion thought it was too dirty for him. So we slept that night on the raft under the blue sky with the moon in all her beauty watching over us. Within five minutes after we started on that second day, that self same raft was on the rocks again, and we were held up till the next day and in fifteen minutes after starting on the morning of the third day no less than three rafts were on the rocks with our baggage wet and my friends'

water soaked blanket and few belongings floating down the river. While we waited for repairs he spread out to the sun to dry the two dozen letters which had been entrusted to his care. Once again that afternoon the hanging-upon-the-rocks experience was repeated. In three days we had come less than 100 li (30 miles by river) from Kang Kai. Two nights I had shared vile Korean rooms with some of my companions. On the morning of the fourth it was raining. Fortunately in the middle of the forenoon the rain let up long enough for us to get started and then came down hard the rest of the day. At four o'clock, looking like wet chickens we tied up at the little town of Ha Chun Tang where the only Christian in the place called upon us.

Bad as all this may sound yet I can say truthfully that I enjoyed it all but the waiting, and that was the severest test of patience I had ever endured. Getting wet, shooting the rapids, sleeping under the stars and what was worse in filthy Korean houses but I hadn't figured on the 'waiting.' I had been alone with Koreans for almost two months and at Syen Chun, my destination, was the one whom above all others I desired to see and who during my absence had been ill much of the time.

But while we were going, there were times of rare pleasure. To lie stretched out on a raft on your cot and float down amidst beautiful mountains with scenery changing at every turn of the river; to breathe in the air the fragrance from many native flowers decking the hills on every side; to see wild ducks rise up from the rivers edge and fly past you without fear, to see the long-legged, long-necked, red-eyed, yellow-billed, white winged "wakei" so ugly when he stands, but so beautiful when he flies with slow measured flap of his great wings noiseless as the "ships that pass in the night;" to hear from every mountain side the loud call of the splendid red pheasant, which always made me roar with laughter because it sounded so much like the cross country street car whistle I had heard at home—all this on a rare spring day, such as only Korea knows, is about as near to perfect communion with nature as sinful creatures ever get.

I had one other pleasant diversion on this trip. I had a compass and a watch and made note of the direction of the rivers flow at every turn, and of the time between turns. I have since drawn the results of my observations on paper. It is only fairly accurate of course, because our rate of progress depended entirely upon the flow of the river which was changing constantly owing to many rapids, and yet I am inclined to think I arrived at the river courses more accurately than is given on the maps. The rivermen told me it was 200 li by water from Kang Kai to the Yalu, and about half that distance by land. Estimating our average rate of going at ten li per hour, making allowance for the rapids, I found when I had finished my drawing, that it was just a hundred li by a direct route to the Yalu according to the same scale. From Kang Kai for 30 li (direct route) by many sharp turns the general direction of the river is westward, then south and south west for 45 li and again westward by a very crooked route for 25 li, but entering the Yalu flowing north. Instead of this the map represents the river as flowing north west and south west reaching a latitude many li north of Kang Kai, and entering the Yalu due west of Kang Kai. If my observations are correct the river does not reach a point more than 10 li above Kang Kai and enters the Yalu at a latitude fully 35 li below.

The river does make a sharp turn to the south and south west but it occurs much nearer Kang Kai than is shown on the map.

Similar observations taken on the Yalu from Chosan to Antung make the bilge of North Pyung Yang Du with Manchuria between Pyuk Tong and Eni Ju as very much greater and the course of the river as much more devious than appears on the map. Both the Yalu and the branch from Kang Kai flow all directions of the compass.

From the time we left Kang Kai until we reached the Yalu we met only one christian and he belonged to the church at Sa Miyun Tong, not far distant from the river, and in which an enrolled some thirty four believers.

II. THE WHITE AND BLUE—A CONTRAST.

These words referring to the color of clothes worn by the Koreans and Chinese respectively suggest the contrast which I noticed on the latter part of my trip down the Yalu. Reaching the river Friday noon of the first week we were informed that our rafts wouldn't start again till Monday. The seven rafts had to be joined together into two and the government "red tape" system had to be gone through with. This always requires time but no further progress was possible until the lumber had been marked and the little red flag, seen on all lumber rafts down the Yalu, had been obtained. To get this flag requires a journey of 35 li and back.

My first thought was to get aboard a Chinese junk but only a few were making the trip down the river so early in the spring and they were hard to get North of Chosan. Vainly all afternoon I made repeated efforts to get started again. Once I had visions of getting to Eniwon that afternoon and to Chosan the next day (Saturday). But neither horses nor men, neither bulls nor cows could be found to carry luggage. Not only so, but we failed to find near by quarters for the night, and so spent another night on the raft. By noon the next day we had succeeded in getting our luggage across the river and to our quarters for Sunday. During the rest of the day we were in the hands of the officials who wanted to know everything about us from A. to Z. and detained us the longer in the absence of passport or traveling permit. But time was hanging heavy so we didn't mind the interruption. By evening two christians young men arrived from Eniwon. They had heard of our intention to make the trip overland to Chosan and came to escort us part of the way. They stayed with us over Sunday. Fortunately a little Church (Song So Tong), was near by in which were adherents from 19 families. They had never been visited by a missionary and their joy was supreme even if he could only butcher their language. We had services Saturday evening and twice on Sunday and they themselves had another Sunday night.

Monday morning came with no signs of the raft starting and with no prospects of getting out any other way. Oh; the awful strain of waiting on the Orient to move. By one o'clock we did find an old cow and two coolies willing to go so forsaking our raft we climbed the great mountain and journeyed toward Eni Won looking at the river winding toward Kang Kai on one side and at numerous boats and rafts going down the Yalu on the other, not one of which was for us.

During the nights we stayed at the river edge 10 li from Eni Won in the vain hope of getting aboard something and while we waited the school boys and church officers came down from Eni Won Kol bringing greetings and also the present of a chicken.

Securing horses, the next day we reached Chosan, entering within the walls long enough to send telegrams, and again camped at the river edge for the night. Through the kindness of a Christian, another Korean who knew how to speak Chinese was secured, and early the next morning he hailed three Chinese boats persuading those in charge of the third to stop and take us on, and then the joys of traveling without waiting began. By ten o'clock on the third day after leaving Chosan, we were in Antung having come in a little over ten days almost twice the distance we had come in the previous eight.

I want to go back over that route some time and thank personally in the best Korean I can learn, the Christians of Eui Won and Chosan counties for their many and great kindnesses. It seems that a heathen never knows any thing and will rarely exert himself to accommodate you. But a Christian will do every thing possible and will make almost any sacrifice to help you on your way. And yet even the Christians didn't understand why I was in such a hurry, they begged me to stop over in Eui Won and no doubt thought it strange that I should refuse. Not long ago a missionary remarked to me, that "fully half the mistake we missionaries make are mistakes of propriety-because we are in such a hurry." As for myself I admit the charge on this trip at least. But I had been delayed a week and had reached almost the last crumb in my food box. Indeed the members of Syen Chun station are laughing yet about the time they had getting we feed up for a few days after my return.

This story would not be complete without some account of the two days or more on a Chinese Junk. My Korean cook and I were confined to a little cabin five by five feet and three feet high. Here during the day we stored our luggage and sat on it with our heads sticking out through the roof. At night we moved the luggage out and turned the cabin into a bed room. The boat was manned by eight coolies and was heavily loaded with corn pressed into great cakes cheese shaped. I had a good chance to study the Chinese at close range. There is so much in them to admire. Never have I seen men more kind and thoughtful, more industrious, or better natured. From 4 a. m. until 8 p. m. they kept that boat going almost constantly, three of them always working at the oars. Once they had a little fun racing with another boat. They never seemed in a bad humor and got along with each other beautifully. And what a life theirs is! Living a hand to mouth existence and knowing nothing but work from sun rise to sun set. The trip down the river is not so labourious of course but the trip up is awful. To see them toting away at the ropes slowly creeping along the river bank, and often on all fours and half naked, is a sight that makes you think the task masters of Egypt are not all dead yet. If Christianity doesn't change that I'll be disappointed. The Chinese are truly a wonderful people. If they were only liberated at a few points (and Christianity is doing that) they truly will be the greatest nation of the earth.

As we drifted down the Yalu I couldn't help noting contrasts to the disparagement of the Koreans. The differences between the two side of the river are most marked. On the Chinese side are splendid farms, large well built houses, thriving villages, many homes and wagons, large droves of pigs and sheep. On the Korean side are the miserable ill-shaped poorly constructed houses, few villages and small, shiftless farming, no stock and no wagons. Of the hundreds and hundreds of boats on the Yalu more than nine tenths are Chinese and the commerce is Chinese. The

Chinese boatmen do not even know the names of villages on the Korean side and they take freight for a Korean port reluctantly. One marvels that the two races keep so close to their own side of the river. It is astonishing that the Koreans haven't adopted from the Chinese much that is good. Why such a marked difference?

One answer we hear is that the Koreans have been oppressed and robbed by their own officials, that thus thrift and industry have been stifled and that from now on we may expect a change. It is to be hoped so. Until the Korean learns to glory in hard work, and to appreciate the value of time, they will not improve, and if among other things Christianity doesn't teach him these things it will fall far short of fulfilling its mission. The missionary must always take time to be polite and courteous, but at the same time he must teach the Koreans that it is a sin to waste time and opportunities, and the missionary must practice what he preaches. Recently I saw two Koreans Christians very much surprised when they discovered in the Bible that in Heaven we are to work and serve both day and night. They had pictured Heaven as a place of rest, and it is. But you can't rest until you first do some work. And one splendid result of Christianity in Korea is, that it has changed idle, long finger-nailed, listless men, into industrious, energetic workers, both in their own affairs and in the affairs of the Kingdom.

AMERICAN CONSULATE GENERAL, SEOUL, KOREA.

DEAR MISS WAMBOLD:

Having agreed to write something for the "Korea Mission Field," as for your request, I will jot down a few thoughts as I have time, without any effort to present a carefully connected or well arranged paper. In fact, I have only time to make a note of a few observations as opportunity is presented during the performance of various official duties.

Since coming to Korea I have made numerous enquiries regarding the practical results and benefit of missionary effort. I have received various replies tending to show the influence of the missionary is wholesome and calculated to bring about an all around uplift for the Korean people.

But this general answer, it seems to me, is very materially strengthened by some specific replies that have been given to my enquiry. I will cite but one of these and I feel confident that it will be accepted by all as quite satisfactory.

During an official visit to what is commonly called the American mine at Ulsan, being the property of the well-known Oriental Consolidated Mining Company, I asked the General Manager, H. F. Meserve, Esquire, to state his experience with Korean workmen, with particular reference to the question of Christianity having a direct, practical influence among the miners. Now, Mr. Meserve is a decidedly conservative business man and he frankly stated that he considered that a Korean workman who is a Christian is of much greater value to his company than one who is not a Christian.

Mr. Meserve explained why this was a fact, illustrating how Christian workman could be trusted much more implicitly than non-Christian laborers. In one notable case Mr. Meserve stated that a Korean, after having become converted, confessed that he had stolen from the company. He tried to make amends as far as he could and

then prepared to leave. He supposed the company would not want a confessed thief in its employ but he was mistaken. The shrewd managers of the company felt confident that this man would not continue his pilfering and that, above all else, that he could now be trusted. He was retained in the company's employ and is to-day one of its best workmen.

In many ways Christianity proves a practical benefit to Koreans. In the mines the managers say the Christian workman is a better all around man—takes better care of his family and avoids strong drink.

I may add that not only among the Koreans but among the foreign employees as well at the American mines, the Rev. Morris, of Yeng Byen, is always most welcome. He is a good "mixer" and he is doing most effective work in his district.

Korea, in missionary effort as in mine exploitation, has demonstrated that the field is rich and promising. United purpose (or plan) on the part of Americans, in particular, and all religious workers, in general, will prove winning to those men and women at home who are able and willing to contribute to the support of the mission field work. Indeed, I am convinced that if all Protestant demonstrations represented in Korea were to unite at once in the preparation of a comprehensive plan of religious and educational work, including industrial school departments, that American philanthropists would be moved to provide the necessary funds.

Mr. Severance, who visited Korea about a year ago for the purpose of carefully studying the practical side of mission field work, assured me, as he did others, no doubt, that he considered that in the matter of obtaining practical results in religious and educational work, Korea was the most uniting field in the world. He believed a dollar invested in Korea brought richer returns than elsewhere.

THOMAS SAMMONS.

FROM THE REPORT OF MISS JENNIE SAMUELS OF SYEU CHYEN.

Pak si, Mi Du and I have had our usual round of classes this winter. Twenty five or twenty six were in our territory and two in other stations. Eleven of these were country classes of one week each, enrolling one thousand five hundred and seventy. The Syeu Class for local and Country women was held in April, enrolling 651, taught in seven divisions. Mrs. Sharrocks led all the devotional exercises, Mrs. Roberts taught singing, Mrs. Ross and I taught the regular classes. The schools were having their spring Vacation and a part of the classes were taught in the school room while three large divisions were held in Church. The teaching force of foreigners was entirely inadequate and seven periods a day were taught by officers in the Syeu Chyen Church. If suitable class rooms could be provided we should prefer to have the class for city women at another time.

We have had two classes for the training of Sunday School Teachers. One of fifteen days at Wi Ju enrolling sixty-eight women and one at Syeu Chyen enrolling fifty three. Much time was given to teaching them how to prepare and teach a lesson. All were expected to give a lesson before the class. We had also some teaching on speaking in public. It was a surprise to many of the women to know how hard it is to teach and to express their thoughts intelligently. But without exception they welcomed criticism and took part freely. This is a very much needed and attractive work and one which I believe to be most profitable to the Church as a whole. Therefore, I should like to hold seven such classes, next year, in as many centres, followed by a general class for the section, leaving all the work of visiting smaller groups to the Korean women.

The special new feature and our work this year is the Workers' class held for two weeks in October, Miss Estey of Yeng Ben and Mrs. Moffatt of Pyeng Yang gave valuable assistance. Eight the twenty-five women who attended have held seven very acceptable classes in the smaller groups enrolling three hundred and seventy three. The women themselves have found much joy in their service.

THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Edited by Katherine Wambold.

Annual subscription, including postage, one yen, or 50 cents gold, or 2/1 English Currency.

Single copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to

Mr. M. H. Hogel, 156 Fifth Ave., New York, Dr. A. R. Leonard, 150 Fifth Ave.
New York, Rev. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

Upon business matters address Rev. F. G. Vesey, Business Manager, Seoul, Korea.

BETHANY HOME, SEOUL, KOREA.

Bethany is the name I have given to Professor Hulbert's late residence. It is situated on the slope of Nan Sam, and has a nice large garden, in which nearly all the vegetables for the table are grown.

The house contains only four bedrooms, and one of these is the study which we had to make into a bedroom. The reception rooms are all in one, over 40ft. by 40ft. with large windows, and there is a nice verandah.

We went into Bethany July 9th 1908, with a very little furniture; but the way opened for us to purchase the necessary things through missionaries taking their furloughs, and who did not wish to store all their goods. Then Rev. and Mrs. Curtis lent us a dining table, also a number of chairs, sofa etc. for which we are very grateful. We used to go round daily looking in all the Chinese stores, and we were able to get one piece of furniture from one, and from another, and gradually we got the house looking like a home.

The first eight Sundays we lent our rooms to the Japanese Presbyterians to worship in, as they were without a home, then they hired rooms near the 18th Bank. It was very amusing to watch these friends each Sunday as they noticed all the new things that had been added during the week.

For some days during the rainy season, we were much troubled with frogs in the cellar, and the first night they made such a noise we went to see if our neighbours ducks had strayed in, but the noise became louder and louder until we could not hear ourselves speak. We feared our neighbours would come and complain about the disturbance; they would have done so in England. However in the morning I went down in the cellar and managed to catch nine frogs and poured some pints of kerosene

about. The noise lasted two or three days until the boys had caught all the frogs, thirty of them, some very large. I am glad to say this cannot happen again, as the cellars have now been properly cemented. We had been in the house just five weeks when our first visitors came, two missionaries from Ningpo, China, and since then one hundred and five have passed through the home, about 10 were British, the remainder American, missionaries. Ours is an interesting work, as one comes into such close contact with all kinds of Christians of every sect and country, and it is good to hear how God's kingdom is being extended, and of the different methods that are being used.

We are greatly in need of a house with more bedrooms. We have had to refuse many applications from friends, and missionaries of other countries. When people arrive late at night, and you have to say 'No room' and send them away to a Japanese Hotel, as they cannot afford the expense of the Foreign Hotels, it makes one feel very sorry.

By E. JULIA PINDER.

The time is approaching for the breaking up and closing exercises of many of the missionary schools. We have already had in Seoul up and the commencement of the Presbyterian School for Girls. This is the fourth year when pupils were graduated. This year seven girls, after six years or more of study in the school, received diplomas. Mrs. Edward H. Miller has been most successful in her work as Principal of the school.

On the thirty-first of May Founder's Day was celebrated at the Ewa School for Girls, the school in Seoul which is under the care of the W. F. M. S., with Miss L. E. Frey as Principal. The exercises were beautiful enough to have entertained any audience in the world.

In May, two school buildings for Girls were dedicated. At Song-do, a substantial building planned by Mr. Arthur Thompson was dedicated with appropriate exercises, the Hon. Thomas Sammons, U. S. Consul-General, took part. This school to occupy the building has been very successful for some time. It is under the W. F. M. S. of the M. E. Church, South. The first lady to come for this society was Mrs. Josephine P. Campbell, and the school has been carried on by Miss A. Carroll, Miss Ervin and others.

The other School, at Fusan, under the Presbyterian Mission, North, is built by the generous gifts of Mr. L. H. Severance, Mr. D. Gamble, and others. The Principal, Mrs. Charles H. Irvin, has for many years held a night school for girls in her own house, where she has trained her teachers. Mrs. Irvin's friends rejoice with her in her at last having a comfortable and suitable building.

We are cheered by these words from a letter from Dr. Avison, now in the United States: "Rev. Dr. Isaac Boyce of Mexico preached here to-day, and said that Yucatan had been the hardest place in which to do Mission work, that in some places it was as much as a man's life was worth to preach Christ, but that the last time he went there he found a different condition. People were ready to listen, and since then there had been going on there one of the greatest revivals that he has

even heard of. He can compare it only to what has been going on in Korea. He attributes it to the Koreans who are living there. There are about one thousand of them in the country and when he went into the church they came to him and took him by the hand and although they could speak neither English nor Spanish they were a power amongst the people. He put his hand to his head and they understood him to ask about baptism, and one said Dr. Underwood, another Moffet and another See. They had taken up a subscription of one thousand dollars to build a church and Mr. Pang had been sent from Los Angeles, California, to be their pastor. I never before heard such an enthusiastic tribute to our Korean Christians, and the speaker did not know we were in the church to hear it."

NOTICE.

It has been decided to postpone the Bible Conference of September to coincide with the visit of the Revs. Dr. Chapman, and Alexander and Party in October, so that the dates will be Oct. 10th, to 16th.

All who intended being present at the Conference in September it is hoped will be able to be present in October. The visit of the evangelists, unannounced and unsolicited by us, has in the providence of God surely a great and far-reaching meaning. It is hoped that a wide representation of the Missionary force will be present.

All the speakers and leaders of the Conference are expected to prepare and be ready just as they would have for the September meeting.

Earnest prayer is requested for a great blessing on the Visit and Conference combined.

JAS. S. GALE, FOR CONFERENCE COMMITTEE.

From time to time we rejoice to hear from different parts of the world of the gifts being made for Missions.

We quote the following from the *St. Louis Courier-Journal* of 13 May:

Declaring that God had blessed him with his share of this world's goods and that hereafter he would devote his income beyond his living expenses to the cause of Christ, Joseph N. Shenstone, of Toronto, Canada, chairman of the Baptist Laymen's Missionary Movement in that country, millionaire and treasurer of the *Mussey-Harris Company*, the greatest manufacturing concern under the British flag, electrified his hearers in an address at the second session of the Laymen's Missionary Conference of the Southern Baptist Association, at the Broadway Baptist church, last night.

In the presence of a packed church, with President Joshua Levering behind the pulpit and J. Harry Tyler, of Baltimore, chairman of the executive committee, presiding, and Gov. Northern, Mr. Shenstone aroused wild enthusiasm with his speech on "Stewardship of Business Talents and Possessions."

10 Motoshiro-cho, Hamamatsu, Japan,

July 2nd, 1909.

DR. ROBERT AVISON

DEAR SIR,

Our kindergarten and Sunday School children of the Hamamatsu Methodist Protestant Church made an offering on Children's Sunday for furthering the Gospel

in Korea again this year, and I do not know how to apply it better than to send it to you again. If you can use it for a child or children in any special way and write me a line about it, it would interest especially the children who gave the money. Last Christmas we sent our offering to an Orphanage at Kamakura, but we are trying to teach our children to give sometimes to those outside their own nation, and small as the amount is we hope it may have some influence in bringing about good feeling between the Japanese and Koreans.

Yours in the Master's service

ALICE L. COATES

P.S. Enclosed please find a money order for yen 7.55.

A. L. C.

An effort is now being made to do in a small way, what it is hoped will grow into a universal effort, namely putting a Gospel with several related tracts setting forth the plan of salvation, into the homes of the people of Korea. The attempt is being made in some of the unworked territory near Kwangju. Fifty thousand Gospels and 200,000 tracts will be put out in a systematic house visitation, by native Christians. The names and location of the villages will be kept and these villages visited by native Christians, later, and preaching services held.

Since the opening up of the country and the building of roads, telegraph and telephone lines much of the old reserve and suspicion of the Korean has vanished. The Gospel with tracts may now be put into the homes of these people for less than three cents gold per home. Is it not worth the effort to select native Christians and put His word within this year into every one of the four million homes in Korea?

We think there is little danger of cheapening His Word by this method, or endangering self support. When once they feed on His Word, they will buy the Bibles and other books willingly.

It seems to the writers of this article that however impossible this might have been in the past, that the time is now when it can easily be done with wonderful results. Supplementary to the giving out of tracts at markets and the preaching to crowds, will be this systematic campaign. As God moves on other hearts, let them push this effort in their own territory, until all shall know Him, from the least to the greatest.

R. T. COIT. KWANGJU. H. H. FORSYTHE. NOKPO.

TWO HOMES IN SEOUL.

The afternoon was hot. The Missionary's sympathies had been drawn out in the four visits she had made. Grandma Um was ill in the tiniest mud-room imaginable, food was scarce and the scant slice of light bread from the small lunch the Missionary had brought for her, own evening meal had been so eagerly eaten and with such overwhelming gratitude, that she wished the slice might in some miraculous way become enough for many days. Then the medicine problem and the foreign doctor instead of the native doctor with his cruel needle, made the Missionary wish that she could rub an Aladdin's lamp and make an entire hospital staff appear, for she loved

Grandma. But the saintly woman had meat to eat that the heathen around knew not of. The song, "The Great Physician", was called for by her, the Bible Woman invoked His aid and they left her in His tender care and went their way.

Just beyond one of the large side streets leading to Seoul's main thoroughfare and into an alley way, they went to the tiny home of a widow. Only the day before, she had burned every barrier that had bound her to the old religion and thrown herself timidly, and ignorantly, upon the mercies of an unknown God. As they sat upon Widow Kim's narrow veranda with feet upon the cleanly swept earth the neighbors began to gather, the bolder ones crowding the court, the timid ones peeping over the fence.

The Bible Woman said, "Widow Kim, our custom as Jesus-believing people about praying is different from the old way; put your face in your hands and sit on the floor this way. Now say 'Our Father, I am weak, ignorant and helpless, teach me to pray' Amen."

This done, the Bible Woman read the passage in Matt. 7 Chapter beginning at the seventh verse. When she reached the eleventh verse Widow Kim's dull eyes brightened and she turned to the Missionary and was about to say something—when a neighbor who thought she had Widow Kim's best interests at heart said, "Don't believe it, Friend, don't do what they say. Your crops will fail, you will have illness great misfortunes will over take you." Immediately there followed remonstrances from each neighbor in turn. But in Widow Kim's darkened mind already the seed of truth, jealously guarded by His Holy Spirit, was beginning to take root. Scarcely seeming to notice them, the Widow continued her question "Did the Book say Father in Heaven, Father?" "Is He My Father?" The Missionary grasped the privilege angels would fain have had, and told her what a tender Father, how loving, how ever thoughtful He had been to her and of His longing desire to be the same to Widow Kim. The look of settled peace in the once dull old eyes left no doubt that the great, eternal truth of the Fatherhood of God had taken root in one more heathen heart.

MATTHE M. JURY.

THE CHOON CHUN STATION.

The term station, as used in missionary work, means a place where foreign missionaries live. So that when one speaks of a mission having so many stations we understand that foreigners are living at those places. There are always several things to be taken into consideration when a new station is to be opened. The first is the accessibility of the location to the territory to be worked from that particular station. Then too the matter of approach from other stations of the same mission should be taken in to account, and the healthfulness of the place.

In the location of our Choon Chun station all these matters were considered and when compared with other places in the territory to be worked, it was clear to those concerned that the town of Choon Chun was the best place. Now that we have been on the ground a little more than a year the wisdom of our action is quite clear.

The territory to be worked from the station is composed of six counties as follows: Choon Chun, Hong Chun, Ka Pyeng, Wha Chun, Yang Ku and In Chai;

with a probability of parts of two or three other counties being added in the future. The town of Choon Chun Oub is not large, not having more than five hundred houses. But it is near the center of these six counties and for this reason it is of great importance as a location. Then too it is the Capital of the Province and will doubtless grow as the years go by. But aside from the town itself it is in midst of a most thickly populated section of the province. Then too another point very much in its favor is the fact that it is on the North branch of the Han River thereby making it accessible to Seoul and the outside world, by boat. This in itself has been of great value in the matter of getting material for building and of bringing supplies for the use of the station. The lumber for the buildings was brought down the river from the fine lumber regions of In Chai. The beauty of the place could hardly be surpassed in all the land, not to say in all the world.

The town is in the midst of a valley about ten or twelve miles in diameter and surrounded by a chain of beautiful mountains. This valley is not one continuous level plain but has running through the center of it a chain of hills, three of whose peaks rise to a height which intitles them to be called mountains. It is at the foot of one of these that our town is located; and looking out from the town one sees, less than a mile away the junction of two rivers.

The equipment of our station is yet far from being complete though much has been done since we came. The first work was the erection of a building to be used for medical work. It might be called a dispensary, or it might be called a hospital, just as one chose, since it is large enough for such work as may come under both these heads. The building was planned by Dr. J. Wilson Reed and built by the writer, with the help of Korean and Chinese carpenters, the latter doing little besides the flooring, doors and windows. The building is on the Korean style with tiled roof and has eleven rooms, including bath rooms. It is located on a hill very near the town and at the same time completely separated from other houses. This is true of all our buildings.

The next work to be begun was the erection of two missionary residences. These are of stone for the first story and in shingles for the second and the roof. The houses are large enough to accommodate good sized families, a third house is being built.

At our last annual meeting, last September, Dr. Reed was appointed to this station as my fellow worker. Our houses were not completed and so we moved with our families into the medical building and remained there till our dwellings were ready for us to move into them. Dr. Reed soon began his medical work holding clinics three days in the week. This work has grown and had a good beginning up to the time that Dr. Reed had to give it up and go away for a rest. On account of Dr. Reed's health it was thought best for him to return to the United States for a complete rest and so he left the station with his family in June.

The work for which we are here is meeting with much success in the town and surrounding district. In speaking of the location I mention the fact that there are many people near our town. It is not possible to give the correct figures but I think that there are at least thirty thousand people living within the chain of mountains that surround the valley in which we are living. From the top of the mountain behind our house one can count more than forty villages.

When we came here to begin house building in April of last year our church

had a building of only four *kw*, which means that it had a floor space of eight by thirty-two feet. Last summer it had to be doubled in size and this summer it has been again enlarged by adding four *kw* more. This has been a steady growth that called for these enlargements. There is another congregation less than two miles away that has grown up as a result of people in that village first attending in the town, and afterwards starting a group in their own village. They have bought a house and remodeled it for a church and have more than thirty believers in the community.

A friend in the United States has given the money for a motor launch to run up the river. This has been ordered and when it arrives it will add much to the equipment of the station.

J. BONNET MOORE.

One afternoon recently as I sat sewing, a dear little twelve-year-old Korean girl came in to see me. After her greeting she sat down, leaned over and propping her thin little face up in both her hands she looked up into my face and with the most pathetic expression, said: "Pouin, I have something to talk to you about." Seeing there was a great burden upon the child's mind I put aside my work and said "Yes Rhoda, what is it?" Then in a quivering voice, sometimes rising almost to sobs she told me the story of her little life. About two years ago her father deserted her and her mother, leaving them nothing whatever with which to sustain life and to clothe their babies. Hoping to find work they came to this town. Starving and with no clothing save the few garments they wore, with no friends and no work the frail mother was desperate and ready to listen to any proposition for help. A man twenty-four years old offered to buy Rhoda who should become his wife a few years later. The mother and child had heard something of Christianity but as yet they knew very little. We had one or two Christian families here then and they immediately began to meet with them for worship. So when the engagement papers were about to be written, Mrs. Shin, Rhoda's mother, said that the man must agree to attend church and become a Christian or the engagement could not be made. The young man agreed to the proposition and the engagement was made, the man promising to support the child and her mother from that time forth. From a Korean stand-point this seemed a very satisfactory arrangement; but time proved it far otherwise. The man, although he earned enough as a mail carrier to support the three fairly well, spent his money in drinking and gambling while Mrs. Shin and Rhoda sewed and often went hungry. In a drunken rage he tore to fragments the engagement agreement but even this in Korea is not enough to set a girl at liberty. Thus things have gone on for almost two years, and the young man though he promised to become a Christian, not only does not attend Church himself but quarrels a great deal at Mrs. Shin and Rhoda because they persist in going. Thus Rhoda gave me the story and at the conclusion said: "Pouin can't you help me some way? I just can't marry that man for it will not only be the death of my body but of my Soul as well. Oh I don't want to marry him!" I did not dare tell her all that was in my heart; but I said "how does your mother feel about this matter?" To which she replied "Oh she does not want the marriage since the man has not kept his promise to become a Christian, but we do not know how to help ourselves; the old heathen custom does not permit an engagement to be broken." Then to test the child I said: But how will you live if you get no support

man from this morning?" "It were better to die," she said, "and as it is we live like dogs." Poor child how my heart went out in pity for her and the many other like her in this dark land!

We investigated this case slowly and thoroughly, and recently have been able to secure from the man a desirable agreement by which Rhoda is released from all obligations to him. It is hardly necessary to add that she seems grateful and happy far beyond expression.

Some times I am asked how I spend my time in this lonely spot two hard days travel from my nearest American neighbor. A few extracts from my diary may best answer the question.

To-day among my numerous callers were three dear women from about twenty li across the mountains. After showing them through our house I told them the Old, Old Story. From the first they were intensely interested and before they left they expressed a deep desire to become Christians, and said they would go back to their homes to serve God to the very best of their knowledge. None of them could read a word. The oldest one said, "Just think I'm now sixty-three years old and I never heard of this religion before." I taught them some sentence prayers which they thought were very beautiful, and as they proved apt and earnest pupils I feel sure they will endeavor to set up in their dark homes an altar to our God.

Another windy day and still about the usual number of callers. It seems to me that surely almost all the women from ten miles, or thirty li around, and many from much greater distances have been to see me, some of them many times. I find myself wondering where they all come from.

Since some time last night we have had just one continued down-pour of rain and it has been to me a real day of rest; not even one caller has dared the storm of to-day, yesterday I had between eighty and ninety.

To-day I have had between thirty and forty callers. Some of them seemed as ripe sheaves ready to be garnered for our Lord. Some of them said they would go home and at once destroy their fetishes and exhort their neighbors to do likewise.

Yesterday more than a hundred women and Children passed into and out of my home, only a small percentage of them claiming to know any thing at all of the Gospel. Oh that they may every one pass into our Father's Home of many mansions.

We had a hard rain last night and although the clouds have hung like a thick curtain about us all day, about twenty women have ventured out to see me to-day. Late in the day I went to see a poor woman who is suffering fearfully from punishment inflicted by her husband.

Yesterday and to-day I have had about the usual number of callers, some of them walking as far as one hundred and fifty li, about forty English miles to see us and our home. I have tried to give these, as I do all my callers, some Gospel message and how I long for it to take deep hold upon their lives. Our home is a very ordinary one with not many of the comforts of life in it, but these dear women often say it is heaven and it would be good to live here always. I am afraid I have given them a very poor idea of heaven though I have tried so hard to give them the idea given to us in the Bible.

About seventy-five women have been to see me to-day. How grateful I feel that some of my many callers are being brought to Christ. Some of them are now regular in Church attendance and often others come to one of the two weekly prayer meetings for women in my home.

To-day I closed my little school which was composed of our three children and a few Korean girls who belong to our church. Now I shall have more time for other work.

Mrs. J. K. Moore.

可認物便郵種三第日一月七年八十三治明

SPECIAL MEDICAL NUMBER.

(行發日五十四一月每)

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THE

KOREA MISSION FIELD.

VOL. V

SEOUL, KOREA, 15TH JULY, 1909.

No. 7.

—When out of the dewy garden green
Some liquid syllables of music strike
A sudden, speechless rapture through thy frame,
Is it God's voice that moves thee?—Nay, the bird's,—
Who sings to God, and all the world and thee,
But when the sharp strokes flesh and heart run through,
For thee, and not another; only known,
In all the universe, through sense of thine,
Not caught by eye or ear, not felt by touch;
Nor apprehended by the spirit's sight,
But only by the hidden, tortured nerves,
In all their incommunicable pain,—
God speaks himself to us, as mothers speak
To their own babes, upon the tender flesh
With fond familiar touches close and dear;—
Because he cannot choose a softer way
To make us feel that He Himself is near,
And each apart His own Beloved and known.

From the "Sermon in the Hospital," by Ugo Bassi.

NURSES' TRAINING SCHOOL, SEOUL.

Looking back over the year, the thought uppermost in our mind is that of praise and thanksgiving to God for his goodness to us. "For His mercy endureth forever."

Had we known just what we were to undertake when we said we would fill the place for one year, we never should have had the courage to set sail from the "Paradise of the Pacific" for the "Land of the Morning Calm." But the all-wise Father intends us to see the present only.

When Miss Edmunds, now Mrs. Harrison, turned over to us the many books and patterns all covered with little marks meaning something in Korean, our heart almost failed us, and had it not been for Dr. Cutler's wise counsel and our Heavenly Father's precious words, "If any of you lack wisdom let him ask of God," and for the prayers of many friends, we never could have reached thus far.

It has been a joy and a pleasure to work with the nurses. We believe that they will be able to work shoulder to shoulder with any nurse when they have been thoroughly equipped with all modern books and conveniences, along with their daily practical training.

In the spring we were about to graduate two nurses, but on account of sickness and time to be made up, they did not graduate until Nov. 5, 1908.

We started the school year with these two nurses, one senior, three juniors and three probationers. The number of women received on probation during the year is 18, of whom six have been accepted.

The Training School has been put on an eight hour system.

All students have had the privilege of studying under the Ewa Hakjang teachers.

The seniors and juniors were taught Kimber's Anatomy and Physiology by Dr. Pil Son, and Poisons and Remedies by Dr. Kim. These doctors are graduates from the Severance Medical School. They also had a course in massage by our community nurse, Miss Ella Burpee. Some lectures on General Nursing and Operative Room Work were given by Miss Esther Shields, Superintendent of the Severance Hospital Nurses' Training School. Lectures on Obstetrics were given by Dr. Ernberger, and Practical Nursing, Demonstration in making Pads and Bandaging, by myself.

In Bible study, Miss Perry taught the book of Ephesians, Miss Pinder, Mark, and the Rev. Mr. Chai, the book of Acts. The Nurses have committed to memory and recited at morning prayers, the first ten chapters of St. John.

Some music has been taught by Mrs. Jones, Mr. Chang has been teaching Arithmetic and Writing in Korean, also Chinese and Dictation. Martha Kim, one of our graduate Nurses, has taught a class each week in General Nursing, and Ella Kim, a senior Nurse, a class in Anatomy.

I wish to thank Miss Shields for letting our nurses have the benefit of all lectures given in her Training School, and also for permitting them to get their operative work at Severance Hospital.

Also, thanks are due to the Korean physicians for the lectures they have given, and to all who have given their time.

Our Nurses have given time in foreign families, going far out into the country to the homes of our missionaries, and also to the American mines. On their return we have always received words of commendation for their excellent service.

Martha Kim has been of great service in teaching and in acting as matron of the hospital.

With the assistance of the Korean physicians from Severance Hospital and our own graduate Nurses who are now available, we have nothing to discourage us.

I wish to mention the fact that Dr. Scranton is supporting three Nurses in the Training School in order to have them for his own work in the Sanitarium and that Dr. Birdman of the Southern Presbyterian Mission, has promised the support of three. We wish that other physicians might follow their examples, and very soon all of the hospitals in Korea would be supplied with well trained nurses.

ALTA I. MORRISON.

WOMAN'S MEDICAL WORK, PYONG YANG.

MRS. ROSETTAS HALL, M. D.

MRS. ESTHER K. PARK, M. D.

When writing last year's report we were just ready to begin rebuilding the Woman's Hospital of Extended Grace. On May 20th 1908, the interesting ceremony of the corner stone laying took place, an account of which appeared in the Korea Mission Field for July. To-day we are only too thankful that this building is almost finished. We would like to have it dedicated at the close of this Conference.

Another is that Dr. Esther Kim Pok's health has been so far restored that even since we began dispensary work in the new building, Oct. 22nd, she has taken up the regular work with us.

Necessarily much of my own time during all the year has been taken up with building: Miss Hallman's forenoons were reserved for her language study. With Bessie Kim completing her trained nurse's course at Seoul, and Esther Whoang at Ewa, there has been at present a lack of trained native assistants, and our clinics have had to be confined to the afternoons. It has been necessary to reserve two afternoons per week in which to keep up the stock supply of medicines and for operations, or for any special cases requiring too much of our time from the regular clinics.

Woman's medical work in Korea is simply overwhelming, and can never be sustained by a few foreign doctors and nurses. For days now I have been seeking a quiet opportunity in which to do my six months accounts and to write this report, but have been so constantly interrupted with outcalls. Sometimes I have been called to two maternity cases in different directions at the same time, so that at last I am forced to do what other doctors have had to do when driven to the limit of time and strength, ask those about me not to let me know when there is an outcall. This is hard, and I tell you that you may do all in your power to encourage the proper preparation and qualifying of Korean women physicians and nurses to take up and to go on answering to the demands which we have created, but which it is impossible for so few to fulfil. The fame of our medical skill has gone out far and wide, and the increasing

receipts went towards repairing the Kukols place and making it ready for use, in securing local supplies, and a little to us towards the equipment of our new dispensary. Yen 40. was donated by Mr. and Mrs. Moore towards the furnishing of a room for missionary patients in our new hospital, and 30 yen from Mr. Collyer will be used this same way. After the recent tour of the Korean Emperor and Prince Ito in the North, our Hospital was one of those to receive His Majesty's donation of 200 yen. This gift was most opportune, coming at a time when work was standing still for lack of funds from America: We shall hope to release it later when the regular building fund appropriated, is in hand, and use it towards securing the heating plant which is our next most urgent need for the hospital; hot air is not the best thing for a hospital, and though the initial cost for steam is considerably more, we feel we must continue one plea for steam heat. Mr. Locker who will kindly take charge of the plumbing of the hospital, has estimated \$2400 gold as the cost at which he could install for us the coveted heating plant, of which we have in hand already some \$500 gold as soon as other funds come to release it. We have faith to believe the balance must be forthcoming as a special gift from some of the Lord's stewards.

Most of the year our building had but a temporary roof, no ceilings, and but a few doors hung. We made no pretence of receiving in-patients, yet in the room we fixed up for our native helpers because there were some we simply could not turn away. One interesting woman, who has been most patient in every sense of the word, was sent us from Hui Ju circuit by Misses Paine and Seavely.

Our thanks are due to a band of Children in Johnstown, N. Y., a mother in Pough-Keepais, and to others who have helped support the in-patients, one half of whom have been children.

The records this year show that 62% of our patients were heathen. 27% of the adults read. Of the Christians 53% are Methodist, 43% Presbyterian and 4% R. C. We vaccinated 270, mostly school girls, by order of the Japanese authorities. The diseases treated classified are in the following numerical order (1.) Medical (2.) Surgical (3.) Gynaecological and Obstetrical (4.) Ophthalmic (5.) Cutaneous (6.) Ear-diseases (7.) Nose and Throat (8.) Extraction of teeth.

You may note that the so called "women's diseases" have jumped (two) places ahead this year in fact they number only 100 less than the surgical cases. These cases take considerable time and patience of not only the physician, but of the other waiting patients as well. We need two doctors in the clinic department. As noted in Dr. Hall's paper upon this subject at the recent Medical Association meeting at Syun Chyun, although we have all varieties of gynaecological work in Korea, and have had some most unique cases, that we believe our Professors of this subject at home never saw or heard of, the most common complaint of all that come to us is for some form of childlessness. Because of the high death rate in infancy and early childhood, and the prevalence of Confucian ideas concerning the necessity of male progeny, many women are childless here who would not be considered so in the home-land. Preventative medicine comes in here,—teaching the people the proper care of mothers and infants will greatly lessen this class. I cannot report how many childless women have been helped. Like the lepers only one may return its offer thanks, but occasionally such a happy person does return, or another comes for treatment who reports knowing such a one who has borne a son. A large field

for investigation is open to us in Korea along this line, that might be of world-wide benefit if we could devote the needed time for collecting and studying the necessary data, and I believe women's Hospitals here ought to have a staff large enough to attend to these subjects of such vital interest to Korea.

Bible-women Mrs. Eunice Whoong has done another large year's work—she reports over 3000 visitors who have accompanied the patients to the dispensary. Mr. Whoong has met and taught all in the waiting-room, has visited 4250 in their homes, 400 of our heathen patients have attended the church services, 32 have given their names in as seekers, and from those reported formerly, 23 have become probationers, 20 baptized and 15 full church members. Mrs. Whoong has sold 643 books. Our evangelistic work needs two Bible-women to properly look after it, unless some of the women of our mission could follow it up more as they do in China.

Dr. Pak did full work in both the fall and spring Woman's Institutes. Dr. Hall visited the Mote Kola and Tai-in-rae groups again last summer, and at Easter time had the pleasure of visiting 'Nampo. It has had a marvelous growth since that Easter Sunday 10 years ago when after a fortnight in class work here with Susan, Sherwood took up in his cap the first church collection ever taken in Chinnampo. It amounted to 26 sen, and Kim Chang Sik told them of a similar collection taken by Sherwood's father—the first in the city of Pyong-yang, and how it became the nucleus of the first church building there, and encouraged them to make like use of it in Chinnampo.

Both Drs. Pak and Hall have spent some time putting into the vernacular the story of the life of Dr. W. J. Hall.

We desire to express our appreciation of courtesy and help in consultations with Drs. Nilsen, Wells, and Fellwell, and to the latter for the ever willing loan of instruments when needed. Now that we shall soon have place finished to keep them in we hope to better our supply of both instruments and days.

Also we wish to thank Messrs Noble, Thompson and Loeber for their wise counsel and help in building matters, and acknowledgement should be made to Sherwood Hall and our faithful "Ko" without whom we could never have carried on the work of building.

And to those in the home-land who "hold the ropes" for us we also express our most grateful appreciation. The Pacific and N. W. Branches, the Baltimore and Cincinnati Branches, have joined our old standbys the New York and Philadelphia Branches in their good work for us. And we bespeak the continued interest of each Branch, and of every individual who has invested money in either Medical or Blind work, as they grow and develop. We are sure each will have the best reward.

BALDWIN DISPENSARY REPORT. 1909.

Miss ERNSBERGER, M. D.

To Bishop Harris and members of the Annual Conference: Greetings:—

To come before you to-day with a report of the past years' work alone, would be neither just nor opportune, this report to be complete, while it may not anticipate the future, should review the past.

An eminence in the progress and development of the work has been reached from which we may well afford to look back in reflection. An artist once placed over his studio door these words. "Tis' no hard thing to reprehend me, but let the man that blames me mend me."

The primitive way in which the work has been carried on in Baldwin Dispensary is easy of reprehension, but an earnest effort has been made to grasp opportunities as they arose, and with the given equipment and conditions, to bring about the best obtainable results. How much more should and could have been done—the Master knows; but its successes and failures are alike one, to-day, for its opportunity is past. In a few more months its work is to be absorbed in a greater work, its opportunities to broaden into larger and grander ones. It yields not reluctantly to the onward march of progress, but what of its past?

In cool calculating figures 4,4000 cases have been cared for since its opening; but numbers do not and cannot represent results; the worst and the best part of its record is that which has never been kept, except in the hearts and lives of those touched by its influence.

Baldwin Dispensary, in principal, has stood for humanitarianism in its broadest sense.

To prevent disease and suffering has ever been considered as equal or paramount to the curing of the former, or the relief of the later. The saving of one human life has been deemed to be of as much importance as another, regardless of whether or not it would bring glory to the Physician, or fame to the institution.

Its work has been two-fold: Educational and Practitional. In order to raise students of any Nationality to the dignity of a profession, it is first necessary that the people be sufficiently educated to appreciate the need for the said profession.

In this the work has taken a rational course. The teachings, that have been poured out upon the thousands and thousands of patients yearly, have had the same effect as the "cork upon the steel bar" and lo, behold it vibrates, it begins to move.

In this movement Baldwin Dispensary has had a part, other blows may have been weightier, but none steadier than has been its efforts to educate the populace. The mother has been taught how to care for her child; the mother-in-law for her daughter-in-law; the evils of early marriage; the dangers of infection; the value of regularity and temperance; the protection of children; cleanliness and hygiene—are all as familiar teachings as the "haro sa bun sie mok ka ra." (Take this three times a day)!!

With an average yearly allowance of yen 885.00 for assistants, this work has been prosecuted, and accounts to-day for at least five helpers, of one of these Dr. Cutler says "The Dispensary helper whom Dr. Ernsberger had been training for less than two years, and who had meantime learned to read and to love her Saviour too; is

particularly bright, quick, deft, willing and efficient. She puts up powders and ointments after I have weighed the ingredients, and does vaccinations, simple eye and surgical dressings, and many other things as well as I could do." The above and more too holds equally true in all the other two, whose work was faultless, except that one of them never became a Christian. Of the above number one has returned to her home, two sleep 'neath round mounds on the hill-side, and two are still in our employ.

Doctors Hall and Cutler have each given some time to E. Gate, to the former belongs the distinction of having opened the work; but its regular establishment was by Dr. Harris in commemoration of whose services the new Hospital is named.

Dispensary:—The great bulk of the work has been done in the clinic room, and its ministrations may be neither underrated nor despised. Some cases have been but once, others returned daily for months. Patients and friends of patients of its earliest years still seek its aid.

The following order indicates the relative frequency in which the different classes of cases have been received.

Internal Medicine.

Skin.

Eye and ear.

Minor Surgical.

Gynaecological.

Obstetrical.

Inpatients:—Dr. Harris found it imperative to take in emergency cases, and it was in accordance with her previously conceived plans that the money given by Dr. Allen was spent in 1903 in building on a small emergency ward.

A greater or lesser number of ward patients have been cared for ever since the beginning of the month, but during the past three years 500 have been admitted, a large proportion of these have been obstetrical, and while the infant mortality has been almost 100%, 85% is a low estimate for the number of mothers to have been saved from an otherwise inevitable death.

Evangelistic:—Baldwin Dispensary has stood by the church, indeed for years its attendants formed the congregations, and its helpers and employees have ever taken their place in church and Sunday School and fill important positions in both to-day. It has scattered the seed broad-cast and rejoices in the ingathering.

It established the girls day school and secured for it a permanent footing when the education of girls was not as popular as it is now.

My report to this conference of the last year's work must of necessity be a brief one. New problems confront us daily. There are a great many Drug stores that sell foreign medicine springing up in Seoul and they are largely patronized by the Koreans, also a large number of Japanese medicine vendors with "banner and drum" come in for the lion's share of the trade, and the medical missionary gets what is left of the patient, now the double victim of disease and mixed treatment. However notwithstanding all this Western medicine is not only holding its own, but steadily gaining ground in Korea. We expect much from graduates from Mission schools, and also hope that Japan will bring about a revolution in medical lines.

Clinics:—There is slight variation in the daily routine of clinical work; it is here

that we come in contact with the masses, and are brought face to face with opportunities for large service.

Inpatients:—Not the least to be noted in our list of things to be thankful for in this connection, is the fact that the Christians as well as the heathen are learning the value of Western medicine.

To have had as many as seven children at one time in our little ward, encourages us to hope that they will learn to trust us with the little ones. Just how gratifying this is can only be appreciated by those who know with what reluctance a Korean leaves her child or crosses its wishes.

Another decided advance is to be noted in the fact that during this year a few maternity cases have sought and received care in our wards, without waiting until the off-spring was dead and the mother's life despaired of before coming to us.

I have had some additional duties during the year, and in just so much has my medical work been deprived of my personal supervision, but the assistants and nurses have, for the most part, creditably met the added responsibilities thus placed upon them and at no time has it been necessary to close the work. However I have not been able to keep up an out-practice and have gone to the homes only in exceptional cases.

The space allotted to this report excludes us from stating what has been done in church, Sunday School and day school.

"LILLIAN HARRIS MEMORIAL HOSPITAL."

Behind all the interruptions, discouragements, and delays connected with this enterprise has stood an interceding Providence. So surely through all its changes has been the definite leading; and again when the funds were exhausted and we did not know where to turn or what to do, He raised help. But we must not forget that the cablegrams that brought relief here added burdens at home.

That the Hospital is the beautiful substantial structure that those of you who have seen it know, is due to the careful painstaking labor of your Missionary Mr. Losber, who stands as the completing link in the chain of Providences which have thus far tended toward making it a finished product.

More than thirty institutions the size of Baldwin Dispensary can be placed in the new Hospital, and still be room to spare. All that this may mean of opportunity for the work, and of blessing for the Korean people, we cannot even contemplate. The future holds the secret as a glad surprise. But when we look upon this building, the tangible answer to hopes and prayers, thoughts and words fail us, we can only bow our hearts in great humility, contrition, and gratitude, before Almighty God, for what He has wrought.

 THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Edited by Katherine Wambold.

Annual subscription, including postage, one year, or 50 cents gold, or 2/1 English Currency.

Single copies 10 sen, three of same name for 25 sen.

Subscription may be sent to

Mr. M. H. Hogel, 156 Fifth Ave., New York, Dr. A. B. Leonard, 150 Fifth Ave.
New York, Rev. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

Upon business matters address Rev. F. G. Vesey, Business Manager, Seoul, Korea.

During the last month we have had some distinguished visitors. Bishop Bashford's stay with us was a source of great helpfulness. He and Mrs. Bashford were in Korea to attend the Annual Meeting of the M. E. Mission, held in Pyeng Yang.

Ex-Vice-President Fairbanks and Mrs. Fairbanks visited Seoul and Pyeng Yang, on their journey round the world. In an interview which the Ex-Vice-President gave to the Editors of the "Korea Mission Field," he said that the teaching of Christianity which the missionaries are doing is the most potent force in elevating the people.

Many missionary schools throughout the country have commencement exercises during the last month. Those in Seoul have been the two schools under the M. E. Mission, at Ewa School for Girls, and at Pai jah school for boys; also the Y. M. C. A. and the School for boys at Yun mot kol, under the Northern Presbyterian Mission.

DEPARTURES;

In June Rev. W. G. Cram Mrs. Cram and two children on furlough for Williamstown, Kentucky, U. S. A.

In June, Rev. Edward H. Miller, Mrs. Edward H. Miller and Mrs. Elisabeth Miller for San Seandio, California, U. S. A.

BIRTH.

In June at Chai Ryang Mr. and Mrs. W. B. Hunt, a daughter.

As this is the season of Annual reports, we have the opportunity of securing extracts from a few of them. We give the names of the missionary physicians in Korea only two of those named are not at this time connected with missionary societies; we begin in the northern part of Korea.

- | | |
|--------------------------------|----------------------------|
| 1. Ralph Garfield Mills. | 17. W. H. Forsythe. |
| 2. Alfred M. Sharrocks. | 18. F. H. Birdman. |
| 3. J. Hunter Wells. | 19. R. M. Wilson. |
| 4. W. Douglas Folwell. | 20. Woodbridge O. Johnson. |
| 5. Mrs. Rosetta Sherwood Hall. | 21. Charles E. Irvin. |
| 6. Dr. Russell of Soonan. | 22. H. Conrell. |
| 7. Harry C. Whiting. | 23. R. A. Hardie. |
| 8. A. W. Norton. | 24. R. Grierson. |
| 9. Wightman T. Reid. | 25. Miss Kate McMillan. |
| 10. Hugh H. Weir. | 26. J. B. Ross. |
| 11. C. Fairbanks Lava. | 27. W. C. Mays. |
| 12. J. Wilson Reid. | 28. W. B. Scranton. |
| 13. W. C. Purviance. | 29. O. R. Avison. |
| 14. J. D. Van Buskirk. | 30. Miss Emma Emsberger. |
| 15. T. H. Daniel. | 31. Miss Mary M. Cutler. |
| 16. K. E. Oh. | 32. J. W. Hirst. |

Although at present not in regular practice, the following are physicians and practised before marriage:

- Mrs. H. G. Underwood.
- Mrs. C. C. Owen.
- Mr. A. A. Pieters.

One other foreign physician here Dr. Stryker, is connected with gold mines in Northern Korea.

SEVERANCE HOSPITAL MEDICAL COLLEGE.

Last year we recorded the completion of a definite period in the history of this work by the graduation of the first seven men as Doctors of Medicine and Surgery. That climax seemed to give assurance that a definite teaching institution could be built up here. We were, therefore, not surprised at the large number of applicants for admission as students, last fall. Twenty-three of these men were admitted and organized into two classes, eight in the upper and fifteen in the lower. The former had previously all received more or less teaching here. The latter were all new men. The subjects studied by the upper class were Anatomy, Physiology, Chemistry, Materia Medica, Bacteriology, Physics and Pathology. Those by the lower class, Anatomy, Physiology, Chemistry, Materia Medica, Pharmacy, Histology, English and Arithmetic. In addition to the above, they all had certain tasks in connection with the Hospital work. By this means each man received daily four hours of class room instruction and gave two hours or more to practical work.

All this was accomplished by means of the fuller organization of the work made possible by the graduation of last year's class, six of whom took part with me in the tea-

ching work. Our thanks are due these men for their loyalty and conscientious work without which the teaching could not have been carried on successfully during the year of Dr. Avison's absence. It was fortunate that this year's teaching was composed only of the more elementary subjects, as the higher grade work could not have been carried on without Dr. Avison's Teaching. The work of Medical Book translation has also suffered materially during Dr. Avison's absence. Some progress has been made with the Pathology; a start made on a Histology and also on a Combined Anatomy and Physiology for Nurses; new mimeograph editions of the Physiology, Chemistry and the first volume of Anatomy have been made.

At the year end examinations of the medical classes, the eight upper classmen passed all of their examinations successfully. Of the fifteen men who commenced the first year course, two dropped out during the year for business reasons. Seven of the remainder passed without conditions, four are conditioned in two subjects each and two have each one condition. Some of these will be able to "pass off" their conditions and go on with their class next fall. Those who fail to do so will have to take the year's work over again. I want to record my appreciation of the faithful way these students have worked throughout the year. It augurs well for the successful completion of their studies.

Mention might be made here of a series of popular lectures on Medical and Hygienic subjects which were delivered at the Y. M. C. A. during the winter by the graduate doctors and myself. They were exceptionally well attended and ought to result in much good to the city. A series of talks on Hygiene were also given at each of the large midwinter classes—one for men and one for women—held at our Central Church. These classes are composed of Christians from the country districts who come to Seoul for a period of ten days Bible study, usually numbering five or six hundred in the men's class and half that number in the women's.

J. W. Hirst, M. D.

FROM REPORT OF DR. J. W. HIRST, SEVERANCE HOSPITAL. 31 MAY, 1909.

The activities centered in the Hospital are organized into the following departments:

1. Medical and Surgical Wards for Koreans.
2. Contagious Wards.
3. Dispensary Clinic for Koreans.
4. Private Office consultation for Koreans.
5. Korean Home Visitation.
6. Medical and Surgical Wards for Foreigners.
7. Private Office Consultation for " "
8. Foreign Home Visitation.
9. Pharmacy.
10. Postex. Institute.
11. Clinical Laboratory.

12. Optical.	
13. Medical College.	
14. Nurses' Training School.	
15. Evangelistic.	
16. Financial and Administrative.	
Statistics: Wards.	
Number of patients admitted	512
Total number days treated	5190
Dispensary.	
New cases	5237
Return cases	5189
Total	10406
Outside Visits, native and foreign, 834.	

EATING EARTH.

An eleven year old girl, no larger than one of six ought to be, was brought to Dr. Cutler's dispensary one-day by an aunt who, not having seen her for a long time was alarmed at her weak, sallow, flabby, undersized condition. "Doctor, this child has been eating earth for years and just look at her condition! Can you break the habit and make her well?"

We persuaded the aunt to leave the patient at the hospital. The nurse discovered a pipe and tobacco in the child's pocket. She had been smoking for several years and drinking sool, liquor, for some months. In less than a month the child went home strong, active, much improved in color and her unnatural appetite apparently gone.

HALL MEMORIAL HOSPITAL MEDICAL REPORT FOR THE YEAR MARCH 1ST, 1908—MARCH 1ST, 1909.

Dispensary. This year marks the twenty-fifth anniversary of our medical work in Korea and the twelfth in Pyeng Yang. Nearly eighty five thousand treatments have been given at the dispensary during the past twelve years, and of this number twelve thousand one hundred and six were given during the year ending March 1st, 1909. I believe in spite of the difficulties and objections set forth by many as to the value of dispensary work in general, a vast amount of good can be, and is done by all missionary physicians in this particular department: but of course for real effective results the fully equipped hospital is absolutely necessary.

My oldest patient during the year, from whose face I removed a fibroid tumor, was 81 years of age and my youngest less than a day old.

One man who came needing surgical treatment left because he thought he could not bear the pain the operation would involve. He returned a day or two later bringing a long coil of heavy rope.

"Bind me with it and cut me even though I die," he exclaimed throwing down the rope on the floor. We took our patient at his word, bound him hand and foot, cut him, and I am glad to report, not in vain.

One day a patient came to us with the following history:

"Some three years ago I ate some dog meat that did not go down and indigestion resulted. That meat still keeps going round and round inside my stomach making a noise like a dog howling. For the relief of this trouble the Korean doctor pricked an area in my external abdominal region with the 'chim'* some three hundred times, and later, to the north and south of this region two hundred pricks more. Still the indigestion remains and I come to you asking that the dog meat be removed from the lower regions." Needless to say it was not necessary in this case in order to effect a cure either to tie the patient or to cut him.

"For the relief of what disease have you come?" said one.

"Noises in the ear," replied the other.

"And what have you come here for?"

"For relief from the pain in my limbs."

Said she, "If you will apply the burning 'syook' relief will come."

"If you drop a little 'syoul' in your ear the blessing of healing will be yours" replied her companion.

Both decided to try the healing properties of the foreigner's medicine first, and if unsuccessful to resort to native treatment. Competition is still active in our midst!!

Let me give you one more story from our dispensary life.

Mr. Pak, 74 years of age, first came to us two years ago to be treated for some skin ailment. His visit was repeated once or twice afterwards and a cure resulted. As the old man was leaving the dispensary my helper said to him:

"Do you believe in Jesus?"

"No," said he, "I am old and unlearned in the Christian doctrine, how can I?"

"Believing is easy," said Mr. Saw, "it isn't at all necessary to be learned in order to believe. Repent of sin, pray to God and believe with your heart."

The old man went to his home thirteen miles distant and several weeks passed by but he had not forgotten the words of Mr. Saw and one day decided to become a Christian.

Hospital. Only emergency cases have been taken into the wards and this condition will continue until proper hospital buildings and equipment commensurate with our needs are provided. Our present quarters are quite unsuited to the daily demands made upon us.

We have had but sixty-six ward patients during the year. There have a number of ambulatory cases, patients who have stayed in the waiting-room or at home close at hand, who should have been in-patients. Many of our patients, both dispensary and hospital, must surely have succumbed under native treatment. Nearly all in the wards went out cured, only three were unimproved, one died.

Ten operations for cataract were performed during the year. One of these was a woman blind in both eyes. She had a baby boy nearly two years old whose face she had never seen. This case came as a result of a successful operation for cataract I

* Native surgical needle.

had performed on another woman some months previously who lived not far distant. Some of the friends of this patient advised her to have her eyes pricked with the 'chim' in order to effect a cure, but the woman had more sense and preferred to come to the foreign physician. Both cataracts were extracted at one sitting, good results followed and our patient, who once was blind, went to her home seeing and rejoicing.

Evangelistic Work. Since the first of the year we have started more practical work in the dispensary and hospital. We now have Choi Myeng Ho for our evangelist. He is admirably suited for the position and is doing splendid work. For several years he was with the Rev. Mr. Moore, travelling the circuit as his 'boy' and helper. Myeng Ho is gentle and courteous to all our patients. His duties are to meet each one, enquire into his or her spiritual condition, and to present the Gospel to all in the simplest way, thus sowing the seed for further development. Mr. Choi spends his whole time with the patients who come to us. Necessarily, with a large number of patients most of the physician's time, as well as that of his assistants, must be given to the practical side of our work, but it is the constant desire of all of us to so live and act before the people whom we meet, that we too shall help them to know Jesus Christ through our gentle influence and the efforts we put forth for the relief of suffering in their behalf.

Imperial Gift. We gratefully acknowledge the gift of two hundred yen from His Majesty the Emperor of Korea on the occasion of his visit to Pyeng Yang last February, in company with His Excellency Prince Ito, Late Resident-General of Korea.

Needs. What shall we say of these? Our present plant is a blot upon our Mission. We have a semi-native built dispensary, a small detached building used for in-patients consisting of two wards, each twelve feet by twelve with kitchen, bath room, and living quarters for the hospital orderly, and an old barn used for isolation purposes. Amidst such surroundings and with the poorest equipment no one can do efficient work. We have waited long and patiently, and the wonder to me is that so much good has been done with the wretched means at our command. We labor in the midst of difficulty. We have been living in hope for twelve years but would rather not die in that same condition. We believe hope is a grand thing, but we want our hopes realized, and to see our Church erect a small modern hospital, a two-story brick building, thoroughly equipped with steam heat, lighting, and a first class operating room, etc. This can be done for from twelve to fifteen thousand dollars. I am positive we have many at home, who, if they could really see our needs, would be more than willing to subscribe this amount. Give us such a building and we can accomplish results anyone will be proud of.

And finally, I want to extend my thanks to my friend Dr. Wells of the Presbyterian Board of Foreign Missions, for his many acts of courtesy and kindness to me and mine during the past as in all previous years; also to my faithful native assistants for their hearty co-operation, and to all my friends in and out of Pyeng Yang who have shown kindness and forbearance towards me.

Respectfully submitted,

E. DOUGLAS FOLINWELL, M.D.

THE CALORINE A. LADD HOSPITAL PYONG YANG.

REPORT FOR YEAR 1908-9 MAY TO MAY.

The work at the hospital and dispensary has continued as for the past fourteen years. First a year in the little shack of 1895; then seven years in the larger and better one, now used as a dormitory for the Women's Seminary, then in the present one; still larger but still native in form and construction; provided by the kindness and generosity of Mrs. Ladd of Portland, Oregon. The stream of sick, averaging over a thousand a month, is the same as ever and what Mr. Robert Speer wrote in 1899, when on a visit here, still describes the daily scene. "I looked upon the quaint city and the curious folk and then turned to go into the unpretentious building of mud and cornstalks, stayed by a few beams covered with heavy tile, in front of which we had been standing. It was the most the most I hospital had ever seen. And yet every week things were done there which were to the simple Koreans as miracles of God.

This is a specimen list of cases as I jotted them down as the long line passed through.

1. A young woman nursing a child suffering from eye trouble by dirt. 2. A man with a disease which had eaten off his nose and with a putrid hole in his leg. 3. An old woman with a horribly swollen eye. 4. A man suffering horribly from the itch. 5. A boy with a painful tooth—he went off in triumph with the tooth in his hand. 6. An old man with inflammation of the eyelids. 7. Another with the same only worse pus filling the eyes and over-flowing. 8. Fistula. 9. Hernia. 10. Dysentery—and so the stream passed along—the maimed, the sick, the halt, the blind. All who had friends needing healing brought them and laid them at the doctor's feet."

What Mr. Speer and the occasional visitor sees once in awhile we doctors see and strive with every day. In a hospital like this where there is only one doctor—not even a nurse—we have to see practically every patient. And so we sit and listen and advise and argue and plan and fight the grim destroyer. At a rough estimate I suppose I have seen personally some one-hundred thousand people since coming to Korea who each one had a tale of woe and some pain they wanted relieved. And I represent only one of the scores of hospitals our church and Board is backing throughout the world.

The visit of the Emperor and Prince Ito in Feb. was marked by some interesting events. I was one of four who met them in formal audience and the hospital benefitted in the Royal gifts to the sum of yen 200. We thank the Emperor and those who advised this gift.

As usual Dr. Follwell's help and co-operation has been marked. We are veritable partners in the service and there are no serious cases, missionaries or Koreans, who do not benefit by our consultations. The Northern section of the Korea branch of the China Medical Missionary Association has had two interesting meetings one at Pyongyang and one at Syunchun. The next two are to be at Chairyung and Nyeng Hyen. It is proving of much good to the doctors and so following to those whom they serve.

STATISTICS.

Total attendance in this year was 13,610.

In addition to which there were 2,773 who came with the sick or to buy medicine for the sick, making a total of 16,383. New patients numbered 6,562 made up

of 3,710 men, 1,890 women and 1,042 children. The returns numbered 1,772, and the treatments 4,732 made up of 2,900 out patient treatments and 1,832 inpatient treatments.

The inpatients numbered.	335
Visits in homes, mostly to missionaries.	282
Operations totalled 340 of which those with anaesthetics by Dr. Wells were.	105
Without anaesthetics by Dr. Wells.	89
With anaesthetics by assistants.	23
Without anaesthetics by assistants.	153

The operations by Dr. Wells included: ascites 9; removal of cancers 11; deep or dangerous abscesses 20; fistula in ano 11; for gunshot wounds 2; hare lip 5; haemorrhoids 2; tonsillotomy 3; for tubercular joints 2, for tubercular glands 9; polypii 7; earles 6; amputations: forearm 1; hand 2; (one by Dr. Mills) fingers 3; shoulder 1; dislocations: hip 2; shoulder; circumcisions 4; serious injuries operations for 6; tumors: neck 4; rectum; tongue 1; eye; leg 2; back 3; deep sinns operated on 8; Eye cases surgical: Cataracts removed 10; iridectomy 3 for vision; cysts 3; abscess 1; tatooing 2.

Obstetrical or gynaecological surgical included two laparotomies one by Drs. Mills and Reid two versions, several normal deliveries, operations for prolapse, perineoraphy, curettment etc.

The operations by assistants included many fistulae in ano, scores of ulcers treated surgically, but not counted as operations, only as treatments, amputations of fingers and many serious injuries.

FINANCIAL STATEMENT.

RECEIPTS.

From Board for hospital.	\$ 345.50	yen 691.00
From Board for helper.	28.06	52.12
Drug & Dispensary receipts.	759.79	1519.59½
Gifts.	187.21	374.42

The gifts were made up:

From Koreans.	yen 29.42
From the Emperor.	200.00
From Mr. J. H. Shafer.	130.00
From Miss Morris.	10.00
From A Friend.	5.00

In addition to the above gifts a special gift of yen 400 or U.S. \$200.00 was received from the North Pacific Board. It with yen 52.95 from other sources has been credited on Equipment and Emergency account.

EXPENSES.

Total expenses.	\$ 1,812.38	Yen 3,624.73½
Salaries.	331.60	663.20
Fuel and lights.	191.30	382.53
Dispensary supplies.	181.28	362.56
Drugs.	853.13	1,706.25
Charity, Itinerating, hospital charges incidentals.	256.05	512.09½

Leaving a balance to credit, in running expenses, of \$110.85 or yen 220.73 which is needed for obligations in drugs and supplies already contracted for.

THE KOREA MEDICAL MISSIONARY ASSOCIATION.

SECOND ANNUAL MEETING AT SEOUL KOREA.

September 6th, 7th and 8th 1909.

Morning Sessions 10 to 12.30, Afternoon Sessions 2.30 to 5.30—place of convening Dr. Scranton's Office.

The discussion of each paper will follow immediately after it is read.

Each paper will be allotted one hour for reading Discussion p. r. n.

ORDER OF BUSINESS.

1. Opening Session, Devotional Exercises.
2. Roll call and Election of New Members.
3. Minutes of Last Annual Meeting.
4. Reports of Officers.
5. Reports of Districts through their Secretaries, Central North-Western.
6. Reading of Constitution and By-Laws, Their Ratification and amendment.
7. Report of committee on requirements for entrance to Medical course. Drs. Avison, Scranton, Daniel, Sharrocks and Cutler.
8. Report of Medical Literature Committee. Drs. Wells, Hall and Scranton.
9. Report on qualifications of the Japanese as Bacteriologists. Can they do our work for us, and at what cost?
10. Report of committee on purchasing in common, Drs. Follwell and Hirst.

READING OF PAPERS.

11. The Evangelistic side of Medical Mission work—how best planned and executed. Its proportionate importance in time and effort. Dr. Laws.
12. Research work. Dr. J. W. Reed.
13. Medical Advances during the past year. Dr. Follwell.
14. Children's Disease in Korea. Dr. Hall.
15. Obstetrics and Gynecology as applicable in Korea. Dr. Emberger.
16. Nursing and Nurses—Training in Korea. Miss Shields.
17. Skin Disease in Korea. Dr. Purviance.
18. Ophthalmology and its place in a Medical Missionary's Armamentarium, Dr. Whiting.
19. Surgical Advances during the past year. Dr. Wells.
20. Statistics and registrations. Dr. Hirst.
21. Medical Education in Korea. Dr. Scranton.
22. Unfinished Business.
23. Election of Officers.
24. New Business.
25. Time and place of next Annual Meeting.
26. Appointment of Committees.
27. Reading of approval of Minutes.
28. Adjournment.

SYEN CHYUN HOSPITAL

FROM SEPT. 14TH 1908 TO MAY 31ST 1909.

In patients	189—Staying an average of 10 days each.
Dispensary cases:	
New cases	3626
Return cases	2603
Glasses fitted	84
Visits into houses	240
Total	6742
Operations under general Anaesthesia	58

FINANCIAL.

SEPT. 14TH 1908 TO APRIL 30TH 1909.

RECEIPTS	Yen.	EXPENDITURES	Yen.
From the Board	500.	Drugs etc.	3016.99
Fees etc. from Foreigners	92.10	Salaries	116.00
" " " Koreans	2209.81	General Expenditure	762.23
Boarding department	365.40	Patients food etc.	395.40
Deficit	2.31		
	3259.61		3259.62

A. M. SHABROCK, M.D.

CHAI BYUNG HOSPITAL from July '08 to July '09

New cases	5227
Return patients	2187
Calls	406
Total	7801
Operations under Chloroform	30
In patients	76

There has been nothing startling in the work, no spectacular cases but a number of cases who have left us cured. The evangelistic part of the work has been emphasised as much as possible. One hundred and thirty one gave their names as having accepted the Jesus Doctrine at the Hospital. These names were handed to the Itinerator in whose district they lived, and we trust many have thus been added to the church by way of the Hospital door. Patients have come from Wei Ju on the North to Kwang Ju on the South. We can really say this has been the best year for Chai Byung Hospital, for it is the first full year of its existence, but we hope the next year will be a still better one.

H. C. WHITING.

IN MEMORIAM.

On April 3rd, 1909, Rev. Clement Carrington Owen, M. D., of Kwangju, Korea, passed to his reward after a brief illness of pneumonia. Taken ill while on a preaching trip seventy miles south of his home, he was carried back in a sedan chair by the natives, reaching home three days later after unspeakable suffering, and died three days after reaching home. All that loving hands and medical skill could do was done for him, and missionaries and Koreans alike besought for his life with strong crying and tears, but God willed to take him.

This is one of God's mysterious providences that can never be understood in this life. There is no one to take his place. The desolate wife, with the little ones gathered around her, the hundreds of Korean Christians scattered over thirteen counties, as sheep without a shepherd; the little group of fellow-workers who are left,—all are looking up to the Father who makes no mistakes, crying out with tear-dimmed eyes, "Thy will, not ours, be done."

Dr. Owen early received those religious impressions which determined his life. Born at Black Walnut, Virginia, July 19th, 1887, of Christian parents (Robert L. Owen and Mary S. Carrington), he was at four years of age bereft of his father. He then went to live with his grandfather, Wm. L. Owen, of Black Walnut, Halifax Co., Virginia, by whom he was educated. His religious education was carefully given by his two grandmothers, whose memory he fondly cherished. He graduated at Hampden Sidney College, Virginia, third honor man of his class. Compelled by ill health to give up a course at the University of Virginia, he later took a theological course at Hampden Sidney, Va., and spent two years in theological study in Scotland. Returning by the United States, he took his theological degree at Union Seminary, Hampden Sidney, Va.

After volunteering for foreign mission work, he decided upon a medical course to further fit himself for that career; but the years necessary for this further preparation were grudgingly given, so keen was his realization of the urgency of the foreign work, the immediate need of workers and the uncertainty of life. He accordingly decided to send a substitute, and Dr. A. D. Drew was chosen and supported by him during that time.

Dr. Owen pursued his medical studies at the University of Virginia and received his M. D. from that institution, having served as Chaplain of his class. After Post-graduate course in New York, he sailed for Korea, arriving in November, 1888, having been appointed as a Medical missionary, he was assigned with Rev. Eugene Bell to Mokpo, which had just been opened up. Here he labored for nearly four years in medical work, erecting a neat dispensary, which is still in use and the only medical building at this station.

In December, 1900, he was married to Dr. Georgiana Whiting an active member of the Korea Presbyterian Mission North, who survives him with four children, Mary, Ruth, Dorothy, and an infant daughter born a month after his death.

Returning to Korea in 1908 (Oct.) from a year's furlough, made necessary on account of business and health considerations, he determined to devote himself entirely to evangelistic work. He was influenced in this decision largely by the nature of his work of the preceding year, when being the only man in his station, he was led far afield in the evangelistic work for which he was equally well qualified both by education and temperament.

After another year's work at Mokpo, he was in the fall of 1904 transferred with Mr. Bell to the interior, with instructions to open up a new Station at Kwang-ju. Here he labored with marked success until the time of his death, in evangelistic work, preaching, teaching, itinerating, lending a helping hand when occasion offered in medical work. At the time of his death he was engaged in the preparation of the Sunday School Lessons for all Korea, which he had completed through May.

During this period of his ministry, assisted by native helpers he opened up a great stretch of country to the South, where he established some thirty groups of Christians, with hundreds of adherents. We had assigned to him the largest field in the Province, and for the past two years it had opened up faster than any other section. "Why don't Papa stay to we house," the pathetic question of his little girl a few weeks before his death, was an eloquent testimony to his faithful efforts to carry the Gospel to the thousands who had only him to look to for the Bread of Life.

There is a phrase which perfectly describes Dr. Owen: "He was a Christian gentleman." Descended of a noble family, he had the indescribable charm and chivalrous instinct that marks the nobleman. He was an affectionate husband and father, a loyal friend and a sympathetic leader. From his babyhood his religious tendencies and tastes were marked. Three characteristics stood out prominently: he was pre-eminently a man of prayer, and, of faith, and he constantly exalted Christ. If he had any doubts, he never expressed them. It was a privilege and an inspiration to go on an itinerating trip with him. One was always impressed and inspired by his marked spirituality and dependence upon God. There was very little of the earth about him, and he left practical details largely to others, but he never shirked a responsibility laid upon him, and he abundantly demonstrated the effectiveness of the weapons with which he fought. He loved the Koreans and loved to be with them. Nothing delighted him more than to meet with them in his "sarag" or guest-room for Bible study or song, and this he would do when at home night after night. Though not a strong man physically, there was not a more faithful or enthusiastic itinerator in the Mission; often he was absent in the distant portions of his field for a month at a time.

Looking at his death through human eyes, it seems an irreparable blow to the Mission, following so closely upon the death of our other veteran, Mr. Junkin. Like the latter also, he was cut off in the midst of his days, and left a work full of promise and scarce begun. Yet we know that God makes no mistakes. Dr. Owen finished his course—no man ever finishes his work—he "fought the good fight, he kept the faith, he witnessed the good confession, he has received the crown." It is impossible for us who remain, upon whom a heavier burden has fallen, to understand our Father's mysterious dealings in thus calling home one who is so sorely needed. Time may reveal some of His meaning. For the present it is a call to us all to increased faithfulness and activity "while it is called to-day, for soon the night cometh, when no man can work;" and it is a clarion call to men and women at home to rise up and offer themselves to carry on the work begun by this faithful servant of God, who like his Master spared not himself, neither counted his life dear unto him, but poured it out in loving ministry.

"He that winneth souls is wise."

"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, forever and ever."

J. FAIRMAN PRESTON,

Mokpo, Korea.

明治三十八年七月一日 第三種郵便物認可

CHONG JU SPECIAL NUMBER.

(行發日五十回一月每)

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THE

KOREA MISSION FIELD.

VOL. V

SEOUL, KOREA, 15TH AUGUST, 1909.

No. 8.

Having found in many books different methods prescribed of going to God, and divers practices of the spiritual life, I thought that this would serve rather to puzzle me, than to facilitate what I sought after, which was nothing else, but to become wholly God's. This made me resolve to give the *all* for the *all*; so after having given myself wholly to God, to make all the satisfaction I could for my sins, *I renounced, for the love of Him, everything that was not His; and I began to live, as if there were none but He and I in the world.*

* * * * *

For at all times, every hour, every minute, even in the height of my business, I drove away from my mind everything that was capable of interrupting my thought of God.

* * * * *

When we are faithful to keep ourselves in His Holy Presence, and set Him always before us; this not only hinders our offending Him, and doing anything that may displease Him, at least wilfully, but it also begets in us a holy freedom, and, if I may so speak, a familiarity with God, wherewith we ask, and that successfully, the graces we stand in need of. In fine, by often repeating these acts, they become *habitual*, and the *Presence of God* is rendered as it were natural to us.

From the Letters of Brother Lawrence, in the "Practice of the Presence of God."

THE DELIGHTFUL STATION OF CHONG-JU AN APPRECIATION.

Not that it has hills, for other stations have them; not that it has an ancient wall, and a lot of huts, and rice fields, and a sluggish river; not even that it has beautiful sunsets, nor the quiet of the old life of Korea; nor that its ancient name is associated with the literati; nor even that it has a hill with a number of mission houses on it, can make it a delightful station; but that grouped together in that little company of Americans are good will, and amiability, and hospitality unlimited, flavoured with the north of Ireland, and Switzerland and Pennsylvania. We have here a growing church, crowds of inquirers, a lot of happy Christians, a school, evangelistic work all round about, peace and good will on the part of everyone, gratitude and thanksgiving from the hearts of the lowly.

J. S. GALE.

A LETTER FROM CHONG JU.

Chong Ju, Korea. July 22, '07.

My dear Friends,

This is a quiet evening in a country like place; there is a little village below us, and the city is quite near, but there are fields around this Mission property, and river, plains and hills lie before us. I've been resting in the steamer chair on the veranda of the home of Rev. and Mrs. F.S. Miller. Anna's big black cat is here, waiting with the intention of catching some of the frogs which are in the garden. I hear Korean voices, some calling, others in conversation. Mr. Miller, too, is talking with a couple of Koreans as they stand near a pile of tiles which were left over from the buildings which have been erected here.

To the West, beyond the rim of mountains, the red glow of the sunset lingers; the smoke from the snapper fires in the city is hovering low, and a row of trees and the rice-fields separate us from the walled city of Chong Ju.

To my left, a huge spider has been spinning a web; and the moon, almost full, lends her beauty to the surroundings.

July 20th. This has been my holiday month to such an extent that even most letters have been laid aside to be answered when I go back to work, when there are more things for me to write about.

However, I didn't wish to forget to mention several interesting characters belonging to this compound, and to put some notes about this station where I could find them to send them home.

Anna Miller is the happy little girl of this house-hold, and her two particular pets are "Snow-ball" and "Nigger" the white kid the and the old black cat. She carries the cat around, or he follows her, most of the time, and doll's clothes and a small bed are used for him at times; bed-time stories or stories from the Bible, and slumber songs are also used for his benefit, as occasion requires.

"Sky-lark" and "Megaphone" are donkeys who make rounds with the colporteurs who are under Mr. Miller's direction. Mrs. Miller tells me that "Sky-lark" likes to eat tracts and bite children, and that the colporteur has sometimes used the tract-eating as an illustration to men who refuse to take one of the printed leaves, saying, "the

donkey is wiser, for see, he eats it." These musical creatures occasionally give us the benefit of their voices.

Mr. and Mrs. Miller and their little daughter Anna are now the only residents of this Station, and are earnestly desiring reinforcements. Two families among our missionaries who had been appointed to this place were compelled because of ill health to leave Korea, and the excellent work which was looked for from Rev. and Mrs. Ernest Hall and Dr. and Mrs. Null, is left for others. Who will come? and when?

Dr. and Mrs. Null were here only a few months, and Mr. and Mrs. Hall never got here at all.

A very desirable Station site was secured, and Mr. Miller built first a "gate-house"—(a little house at the gate) where he and Mrs. Miller lived for about three months, meanwhile going on with the building of two small houses to be used for reception—and class rooms for the Koreans, and will be used as residences until the permanent houses are ready. Mr. Miller has had one house finished, in which they are now living. It is very pleasant and convenient, a story and a half high. Perhaps you can imagine something of the task of building it when I tell you that all the bricks and tiles were made here, the kilns remaining for further use. Windows, doors, floors and hardware, were ordered from United States. Stones were brought from a fortress a few miles away, and some others, with histories, form the steps from the hall—and dining—room verandas. Boxes in which supplies came from San Francisco, by the way, have helped supply the material for flooring parts of the attic and narrow outside passages. Trees and vines have been set out, white clover sown, and berries and vegetables planted in the gardens, so that it is possible now to make less use of tinned food.

As yet, no well has been dug, and all the water has been brought from a stream below, which is now almost dry. The Koreans have dug a narrow channel in the river bed through which a tiny stream flows, and I heard Mr. Miller say that they had made a sort of reservoir in one place, from which they dip water, at night, with a special contrivance, to throw into the channel to flow on and be used along its course. A log is hollowed or shaped so that it may dip the water as it is swung from a high tripod by a rope. This method is often used in watering rice-fields.

Last year there was a great flood: the river changed its course, and finding its way through the city walls, 400 houses were carried down the torrent, and 40 or 50 lives lost. Many refugees came to the Mission compound and stayed until the waters subsided, and it was an introduction to Mr. Miller and the Cause which has had greater effect upon the people than ordinary contact could have given in a much longer time.

While the building of houses was in process the carpenters always slept in a thatched workshop on the place, and singing, Bible reading and prayer were nightly exercises, with encouraging results.

Chong Ju is 10 miles south of Seoul, and 12 miles from the railroad; 10,000 people live in the city and vicinity. The work to be done from this city extends 80 miles north, 60 miles south, 70 miles west, and 33 miles east. There are this year 44 meeting places under Mr. Miller's care; last year there were 26.

There are 14 churches this year, compared with 5 last year. 102 communicants are now enrolled, 260 catechumens, and contributions reported thus far amount to \$408.03 gold.

Last year there were 48 communicants, 68 catechumens, and contributions amounted to \$264.10 gold.

Because of the work of building, Dr. Null's sickness, etc. Mr. Miller was able to do only 12 week's itinerating during the year. Three helpers and three colporteurs are working in these country districts. The city church, two and a half year's old, with an average of two hundred attendants, contributes \$12.50 gold per month towards the support of two schools with four teachers. There are 80 pupils, the Girl's school having an attendance of 18.

Although Dr. and Mrs. Null were not able to make a fair beginning in Medical work here, their presence was a great help and inspiration, and their love for the Koreans evidenced itself in so many kindnesses that the church was filled with disappointment when their return to the homeland became necessary. A Korean lately said to Mr. Miller that many died while waiting for a physician to come to Chong Ju. Mr. Miller has been holding a summer class for five or six men—his helpers—in which they have Bible study from 9 a. m. to almost 12. They also study Geography and Arithmetic in the afternoons.

The work for women has been encouraging too. 30 to 40 women attend the Sunday service, and there are, besides, from 5 to 50 sight-seers. Mrs. Miller has a Thursday class, and after the lesson is over, she generally brings the visitors up to her house, to see the study, sitting-room, dining-room and kitchen;—not the bedrooms. She says there was so much Typhus Fever and Small-pox last winter that they could not allow a crowd of people to come in, so waited for the Spring, when the doors might be kept open. Not infrequently as many as 100 visitors came in one afternoon, and once there were 300.

One of the Christian women makes her living by peddling, and is very diligent in taking tracts for distribution as she goes on her journeys. Mrs. Miller says that her stock probably includes needles, skeins of thread, and certainly face-powder, hair-oil and aniline dyes.

Yours very sincerely,

Esther Lucas Shields.

Severance Hospital,
Seoul, Korea.

BUILDING.

While Chong Ju at present can boast of only one brick house and two Korean built houses of five rooms each, yet the future looms up brightly. Mr. John P. Duncan, of New York, has given us \$5,000.00 for a hospital and we have appropriations for two new residences, so that by next fall we hope to have a row of four brick houses erected, a constant reminder to all who look this way that the messengers of the Gospel of Peace are here ready to lead them back to God.

One coming to Chong Ju at the time we bought our wood for the burning of our bricks and tiles would perhaps have been inclined to class us with the great bloated employers of labor of newspaper cartoon fame. We bought a mountain side of wood and it took from 50 to 100 men about two weeks to cut the trees. Then followed a busy scene when from 400 to 700 were employed daily to carry the wood in on their backs. This took another two weeks. Were it not for the fact that the laborer's wage is but fifteen cents a day we would not have been able to have had

the wood brought in. Again after the wood was all in, about 50 men were employed for another two weeks cutting and stacking it into two huge piles waiting to be used in preparing good bricks and tiles, when the order came to go ahead with building operations.

In the winter the Executive Committee gave us permission to begin work on the hospital and the two residences. We immediately let the contracts for the burning of the brick and tile. About half of the work has been done and we hope to complete it in the fall so we can push the work of building in the spring.

EDWIN KAGD

DOMESTIC PROBLEMS.

DR. AND MRS. W. C. PURVIANCE.

Our first six months in Korea were spent in Syen Chyun, where we had no household problems to face. We boarded with one of the other families of the Station, ate and grew fat, and thought how easy it was to tell the cook what you wanted for each meal, and then have it served very much like it would have been served at home. But we did not know how many weary hours had been spent in the kitchen teaching that "Wonderful Korean" how to do such cooking, nor how many years it had taken him to learn how to serve such viands.

When we came to Chong Ju and moved into our little mud house, our troubles began in earnest. We laid our matting and rugs, moved in what furniture we had, and thought we were settled for the winter, but the first cold, windy day that came, soon changed our ideas. In the first place the smoke insisted on coming down the stove pipe, instead of going up as smoke should, and filled the rooms until we had to open windows and doors in order to breathe at all. Then the matting and rugs became imbued with life and rose and fell on the wooden floors like the waves of the restless sea, and from every crack and crevice came the howling and screeching of the boisterous wind. As we looked upon the smoke-filled rooms, the waving carpet, and heard the noise of the wintry wind as it whistled through the cracks, we wondered whether it were real life, or whether we were on a trip to Mars.

We soon came to the conclusion that it was no dream, and that something had better be done, so we tore up the matting and rugs, made some paste of paper, alum, flour and water and set to work plinking up the cracks in the floor. Then we climbed upon the roof and put an extra joint of stovepipe and a hood on the chimney and, pasted Korean paper over the cracks in the walls and around the window sills. After this, things were not so bad. By putting a stove in every room, but one, we managed to get through the winter. All this time however we were encouraging ourselves with the prospect of a new brick house in the future.

But this was just a beginning. We had to have a cook, and any one who has had this problem to settle in Korea knows how to sympathize with us. We decided to try a man who had been recommended to us as a good prospective Chef. He had never had any experience, and had never been employed in a foreign house, but he had a trying mind, and we had a mind to let him try. Shortly after this a young Korean, with his hair done up in a snarly topknot, dressed in dirty

clothes, with a fuzzy little beard over his face, appeared at our door and announced that he had come to do our cooking. "Well"; we thought, "has it come to this?" Nevertheless he had a bright eye, a good honest face, and a sturdy body to recommend him, so we decided to give him a trial.

After he had been with us a few days the topknot dropped off and he looked a little more civilized. He bought some new clothes, shaved off the little fuzz which grew around his chin, and we began to have some hopes for him. He soon learned how to read, and now he reads the Bible and offers prayer in morning devotions. We now considered our cook on the upward road, but little did either of us dream what mountains of difficulties we had to climb before we could attain to even moderate success.

Our cook was willing enough to have prepared for us food fit for a king, but his utter ignorance of our ways and means, together with our very limited Korean vocabulary, did not promise very much for our digestion. In spite of our often repeated assertions that we could not drink the water unless it was boiled, we did drink it unboiled several times. One morning we told him to make some hash and to be sure and put plenty of onions in it. The Korean words for onion, and pear are very similar. The next morning we had hash made of Korean pears, about as uninviting a dish as one would care not to eat. He watched us make tomato soup and saw that we put sugar in it. The next time he made soup, which happened to be potato soup, he most religiously added plenty of sugar.

At lunch one day we had a guest, and asked him if he would not have some water, for his glass was nearly empty. He said yes he believed he would have a little, so we handed the cook, who was waiting on the table, the glass which contained perhaps an ounce or two of water. He looked around the room for a place to throw the water and finding no special provision had been made for such emergencies he stepped over in the nearest corner and threw the water on the floor:

He was preparing to fry some eggs one day when we noticed an awful odor coming from the kitchen and we went out to see what it was. "Why: Cook," "What is that terrible odor?" "American lard," he replied, "But," said we, "American lard does not smell that way." "Yes it does," he said, and stuck the bucket under our noses. He certainly had good grounds for his conclusions. When asked why he used such lard he replied, "Korean lard does not smell that way, but not knowing anything about the American lard, he thought that was the natural smell. Upon investigation we found that he had poured a bottle of sweet cooking oil into a pail which contained some old rancid lard.

He learned to tell the time of day, and picked up some of the English names for some of our food. He said if he learned English it would be very useful to him when he went to America. But when he was told that the trip to America would cost him two or three hundred dollars gold, he decided he would not make the journey for a little while as he is only receiving about four dollars a month. His chief delight now is to stand in the kitchen door and preach and give tracts to the sight seers who flock to our homes every week. He seems to think that we are all Socialists and Communists, and that when he lacks anything in the kitchen, all he has to do is go to the nearest foreign house and burrow it, and as we are all Americans it does not make any difference about paying it back.

But he is learning many valuable lessons and so are we. At first he smashed dishes faster than we could replace them, but one day he awoke to the fact that he had to pay for half the dishes he broke, and since no such ruling had ever been made, to his knowledge, the clouds of discontent arose on his brow and he was really provoked at those foreigners, but he soon cooled off and now the dish breaking problem is settled.

These are only a few of our domestic problems, but they have afforded us much amusement as well as some trying hours. But our homes are not always the scene of worry and trouble. Sometimes we have a "social" time and every one adds to the entertainment of the evening. We take account of Anniversaries and Holidays. Eight adults celebrated last Thanksgiving in Chong Ju, and it is interesting to note that that this was the total number on the whole field of Korea when Mrs. F. S. Miller first came out. Our Christmas we enjoyed with the Korean S. S. children in their first Christmas exercises at the Church, and later on in the day at Mr. Miller's house, around the brilliant tree, from which hung candy popcorn, persimmons and mandarin oranges for each. That first Christmas in Korea was a very happy one, though spent very differently from any we ever had at home, and we decided, that after all, we are happiest when we make others happy.

One birthday was celebrated with a real Korean feast. We ate our Korean food with chop sticks off the little Korean tables. The host and hostess were clad entirely in Korean costume, and attempted to speak nothing but Korean all evening, but they found it too much for them, and resorted to the dear old mother tongue.

Let us tell you of two of our Korean Friends, Mr. and Mrs. O. The husband was formerly well-off, but refused to devote his life to the Lord's work, until after he had suffered reverses. He became involved in some political complications, his property was confiscated, and he was thrown into prison in the very town where he had refused to go and preach the Gospel. But like Jonah, he began to preach after the Lord had driven him to it. He preached to the jailor, to his fellow prisoners and to all with whom he came in contact. He was afterward released from prison and has been a faithful, devoted follower of the Master every since. He is now the leader of the church in his village.

Mrs. O, his wife, is a power in our church here in this Province. She is a woman of strong personality and a born leader. She devotes the most of her time to preaching to women all over the Province, and receives no salary except just enough to hire some one to do the work in her home while she is absent. May there be many such workers as these two faithful Christians, Mr. And Mrs. O.

SOME FEATURES OF THE MEDICAL WORK IN CHONG JU.

W. C. PURVIANCE, M. D.

In March 1906, we arrived in Chong Ju, and had a glimpse of the field in which we were to carry on our work. But the regular medical work did not begin until after Annual meeting of 1906, when Chong Ju was formally declared a separate Station, and was manned with three families and a single clerical worker. If a small beginning indicates the future greatness of the work, the medical

work in Chong Ju has very bright prospects indeed. The only available building which could be used as a dispensary, was Mr. Miller's gate-quarters, and even these were occupied, but a notice of ejection was filed against the occupant, and in a few days he hastily removed his household goods, and made room for the new dispensary.

After making the necessary repairs, we unpacked our drugs and took possession of the building. By dividing one room by a curtain, we enjoyed the distinction of having two rooms, one a drug room, and the other a room where we could see patients, both rooms being very small and cosy. A few Korean straw mats, a couple of borrowed chairs, some hastily manufactured shelves, and an examination table, completed the furnishings of our new dispensary.

The difficulty of prescribing for patients, when they could not understand a word you spoke, and when you could not understand what they said, soon became apparent. The gestures and the bodily contortions we conjured up and used to each other in lieu of speech, would put the signs of the deaf and dumb alphabet to shame. But it is remarkable how well one can convey thought through these rude methods of communication.

When a patient wanted to impart to us the fact that he had been having extreme pain in his stomach, he would express the agony on his face and place both hands tenderly over his abdomen, and then to be sure that I understood he would utter loose such a flood of undeterminable utterances, that it left no doubt in my mind as to the diagnosis of the case and the severity of the symptoms. We promptly administered the indicated remedy, my teacher having preached to him, gave him a tract and he went on his way rejoicing.

It was not long before not only the Christians, but the unbelievers began to come to the dispensary for treatment. They had heard of some remarkable cures that had been made, and which we were ourselves unable to account for, except through Divine Healing. One case in particular was a woman who had swallowed some lys and a stricture of the œsophagus had resulted.

She was thinner than the original walking skeleton, having taken nothing into her stomach for days. She had given up to die, when some of her friends advised her to come to the foreign doctor, as he could do no more than kill her anyway. She came, and after making a careful examination we determined to pass a stomach tube, but after many trials this proved impossible. Having done all we could for her we sent her away, but gave her no hope of recovery.

A few weeks afterward a patient came to the dispensary and said his rice would not go down, and wanted us to poke that long thing down his throat too, saying that the woman who had come to us starving was now eating rice by the bowl full and was growing fat. That long rubber tube did such good service that we have had to purchase a nice new one with a bulb on it, which makes it more effective.

At the present time we have two medical assistants in the dispensary, Mr. Kim and Mr. Yi, two good men who bid fair to be of great help in the medical work. My teacher, Mr. Pak preaches to the patients and distributes tracts. He has also given thirty of forty anaesthetics and bids fair to become skilful along this line.

The dispensary is open each afternoon and patients are treated, operations performed, and wounds dressed. We try to make our work as personal as possible and to give to each individual the advantages which he most needs to help him

become a believer, and if he is a believer to strengthen his spiritual life. We have had some very happy experiences in knowing that our work has been the direct means of saving souls for the Master.

One old gentleman had to have his finger amputated. He called daily at the dispensary for treatment. At first he took little interest in preaching or in the church. A new interest was aroused in him and you might see him at every service, right down in front, with his eyes wide open and listening to every word that was spoken.

A heathen woman came to the dispensary. Was healed. Became interested in the Gospel. Now she has moved into the city so that she may attend all the services and prepare herself for admittance to the Church.

A father brings us his child which has been fearfully burnt. The heathen mother strongly protests against having her child come to a Christian foreigner for treatment. The child recovers. The family has moved to Chong Ju, and are all regular attendants upon our services. Many such instances can be sighted where souls have been led into the Kingdom through the influence of the medical work and often they are people who can be reached in no other way.

The work is extending out to the Japanese. One of our Mokses as was coming home from the market, when he was accosted by a Japanese who inquired if he were a doctor. He said, no, but that he would take him to the doctor. We went to see the Japanese woman who was at the point of death. An operation was performed. The woman made a good recovery, and since that time we have been having our share of the Japanese patients.

Since the medical work is growing every day, we are getting ready to make use of the new hospital, which Mrs. Duncan of N. Y. has made possible through her gift of \$5,000, gold. While we are doing work in crowded quarters now, yet we have that vision of a nice roomy hospital to encourage us.

During the year we have given over two thousand treatments, in the dispensary. Many of the patients came to us from villages 65 or 70 miles distant. While on a tour with Mr. Kagin this year, as he visited the eastern groups, we found men and women in almost every village we visited, who had been patients at the dispensary. Since we have no beds we cannot accommodate regular in-patients, but when severe operations are necessary, we perform them, and after a few hours the patient is carried to a house in the village whence he is brought daily to the dispensary for treatment and dressings. Despite these inconveniences none have lost their lives from operations. We have had numerous calls to visit patients at their homes but have visited only those who could not be brought to us.

While the work here may not seem large from a statistical standpoint, it represents many days of hard labor under adverse circumstances. We feel that we are doing the Master's bidding, and we look forward to the perfecting and to the enlarging of the medical work, which has been so richly blessed during the past year.

THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Edited by Katherine Warbold.

Annual subscription, including postage, one yen, or 50 cents gold, or 2/1 English Currency.

Single copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to

Mr. M. H. Hogel, 166 Fifth Ave., New York, Dr. A. R. Leonard, 150 Fifth Ave.
New York, Rev. J. E. McIlloch, 348 Public Square, Nashville, Tenn.

Upon business matters address Rev. F. G. Vasey, Business Manager, Seoul, Korea.

The "Korea Mission Field" is published primarily for the readers in the United States and Europe. By giving a special mission station report from time to time we hope to show what our work is like,—that the work of a station is that of a little world in itself.

TO ALL FRIENDS IN KOREA.

Dear Brethren and Sisters.

Doubtless you are already acquainted with the particulars respecting the General Council, and the Bible Conference that is to be held immediately after, October 10th to the 16th, which will be conducted by the Rev. Dr. Chapman and Mr. Alexander, and for which your prayers are specially requested.

The Union Church extends an earnest invitation and a warm welcome to you to attend these special meetings, which we believe will afford a wondrous means of grace to all who join in them. We feel this to be a special opportunity, and a gracious privilege in which all our friends in Korea should participate.

If you will do your utmost to join us in these seasons of spiritual uplift, we will do all we can to provide accommodation and comfort for the days you are with us.

We send you greetings and pray God's best blessing on your work.

On behalf of the Church

I remain,

Yours, Fraternally,

F. G. Vasey,

Pastor.

S. P. Kindly address all communications to the Pastor.

It was with great anticipation that we approached Chong Ju last January, when going there to help in a women's class. Finding a crowded church and mission houses, was quite different from what we found on a visit some years ago, when we had gone all of the way from Seoul with coolies and a native chair with Mrs. Ro for companion. We were to go to a church over a high pass above Chong Ju, but the coolies must stop to eat here, as it was the only place for many li to obtain food. Rev. F. S. Miller, who had planned the journey, said he feared there would be trouble here as there would be crowds desiring to see the foreign woman. His predictions were perfectly correct. Before we could get out of the chair, there were such crowds pressing to see that the chair began to crack and break, the people near being pressed on by those farther back. Yu, a faithful and somewhat belligerent coolie, succeeded in getting us into the court of a friendly house, but he was beaten in the ribs, and the horse hair band about his head torn in the process. A few, disappointed in not seeing the foreigner, threw pieces of wood over the wall, but no harm was done. Last winter, preaching from house to house, and everywhere welcomed, one was constantly reminded of the contrast.

A GLIMPSE AT THE WOMEN'S WORK IN CHONGJU.

Mrs. LULU BYRAM FURLONG.

This part of our work has been one of great joy because of the great increase, both in attendance and in the interest in spiritual things. The work has not been extensively carried on. It is only in its beginning. We have but a few helpers in the city Church and until the Bible-woman came to us from Pyengyang, in Feb., we had only one woman to tell the story of the Gospel to the thousands of women and girls in this Province. Mrs. Miller was unable to do any itinerating and Miss Doriss is the only one of us who has been able to visit any of our groups. The women are calling loudly for the foreign lady and next year we hope to spend many days with them.

Within the past six months the attendance among the women upon the Sabbath services has doubled, and many new faces will be here to greet Mrs. Miller when she returns from her furlough.

Our visits in about forty of the homes of the women, where we had service with them, have been a great help and joy, and we have been very sorry that we have been unable to visit in the many others into which we have urged to come. I never was more cordially welcomed into any American home than into these poor Korean huts, and I am sure I never came away from an American home with a happier heart than from some of these hovels of mud and thatch.

It is very interesting as well as very encouraging to watch the development in some of our new women. Especially is this true in the case of the wife of one of our language teachers. Last Nov. Mr. Miller secured him as a teacher for one of our new Missionaries. Mr. Oh had been a Christian for some time and his life here among us has proved him to be one of the most devoted Christians we have. But his wife was not a believer, nor under any consideration, would she come to Chong Ju with her husband, nor have anything whatever to do with his religion. He came in with

his father and mother who had not believed, but who were ready to hear and believe. He taught Miss Doris faithfully day after day, and by his untiring efforts and interest proved himself to be one of the best teachers in the station, but he never ceased to pray for his wife, that her eyes might be open to the Gospel, and that she might be reconciled and move into Chong Ju. We prayed with him in her behalf. The women in the Thursday Bible Class prayed for her, until finally she came to keep house for him, bringing with her their little baby girl.

She was still very indifferent to the Gospel, and refused to go to Church, though she lived only next door. She was a dirty, unattractive woman, and though we went to her home and had prayer with her, she would not talk much, but rather sneered at us for coming. However, we kept telling her how much God loved her and showed her in every way possible how much we were interested in her, and finally she made a complete surrender to the Master. She went to Church, began to study the Bible, made herself new clothes and her face brightened and her life grew happy.

Miss Doris took a special interest in her and had her come up to the house to help with the mending. Soon she got her interested in making and dressing some Korean dolls, which we wished to send to America, taught her how to sew on the sewing machine, and the woman's life opened up. Were we now to show you a picture of the woman as she came to us from the country, and another of this bright happy Christian, you would hardly recognize the one from the other.

And so we might tell of many other brightened lives; of the wife of the Christian man who brought his badly burned baby to Dr. Purviance for treatment. How she mistreated the little fellow because the father first insisted on coming in from the country about seventy li for medicine, and then because he insisted on bringing the child in for treatment. She would have nothing of his religion, but after some five months she too brought her family into Chong Ju that she might be with her husband. When I saw her, I asked her if she were now ready to believe in Jesus, and her face brightened as she replied, "Yes, that is why I moved in."

THE GIRL'S SCHOOL.

MRS. LULA BYRAM PURVIANCE.

Among the first things I learned about the work in the Chong Ju church, after coming here after the close of Annual Meeting last Sept. was the great desire among our Christians for a Girl's School. The boys had a good school of about forty with three teachers, and the steady advancement of these lads, who could read and write and were studying Chinese, was beginning to make our little girls somewhat jealous of their brothers, some of whom were younger than themselves. The parents, too, were awaking to the fact that their little girls should be taught to read and write as the boys. Mrs. Miller had started a little school for the girls, but it had to be abandoned for lack of a teacher and lack of funds.

Among the first things I understood in Korean, were the pleas of these little girls, that I would write to a teacher to come over from America to teach them, as if by merely writing a letter a teacher would immediately be on hand, they, never realizing that if she should come from America, she would have to spend years

learning that same language which they were so desirous to study, before she could assist them very much to ascend the heights to which they were aspiring.

Difficulties presented themselves on every side. We had nothing with which to make a beginning, neither funds, nor a teacher, nor a building, nor equipment. we took this trouble to the Lord in Prayer, as all the problems of the opening of Chong Ju have been taken, trusting in Him for these necessities. The Christians prayed with their usual faith for which the Korean Christians are known, and we joined them for God's will in this matter.

The answer soon came. In February, Mr. McCune of Pyeng Yang found a young girl among the students up there who was willing help us. She came down with her brother, who was being sent to fill a vacancy in the boy's school, and started the school for the girls. The girls were happy as were all of us. Though there was no money for the school, the Christians, with some assistance, were able to raise a sufficient amount, and we secured a dwelling for the school house. We started the school on Washington's Birthday with an enrollment of nineteen but it has now grown to twenty-nine.

CHONG JU BOYS SCHOOL.

About five years ago a school was started by the church in an old building that had cracks in the walls, holes in the floors, and leaks in the roof. The only light they had filtered through the heavy Korean paper pasted over the lattice doors. Here from day to day one teacher, and sometimes two, taught from twenty to thirty boys who were hungry for an education.

Last year the village deeded a building to the school. From the sale of this they realized \$200.00 and with \$50.00 added by the church they put up a four roomed school house. It has mud walls but the building is high, airy and well lighted by glass windows.

During the past year sixty-two boys have been enrolled. On July 3rd we had our first commencement exercises. Amid singing, speech-making and the presentation of gifts, thirteen of the boys were given diplomas, certifying that they had completed the course of study prescribed in the primary department. Several of the graduates were young married men and many are earnest Christians. All claim to be believers. Not long ago one of the boys spoke to a crowd of men at the market, and for about ten or fifteen minutes he held the undivided attention of more than sixty men as he urged them to accept the Gospel and receive Eternal Life.

The local Christians take a great pride in their schools as was shown by the profusion of gifts showered upon both the boys and girls at commencement.

We are hoping to be able to start a middle school in the fall. We must train up helpers if we hope to see the church develop properly, and the only way to train them is through Christian schools.

In May the local authorities arranged a great school tournament. Hundreds of school boys marched in from all sections of the province to participate. Contests including field sports, drilling and arithmetical problems were drawn off. It was with great satisfaction that we saw our own church schools come out in the lead.

Our little school from Sin Tai took first place while our local boy's school took second place. This has given our schools a fine prestige in the eyes of all the heathen school boys.

EDWIN KAGIN.

KOREAN LAD WALKED 58 MILES TO ATTEND A BIBLE STUDY CLASS HELD AT CHONG JU.

Last December (1903) among those who attended the Bible study classes held at Chong Ju, was Piung Oo Chai a Korean lad of about 13 years of age. His home is at Chlung Poong, 176 li or about 58 miles North East Chong Ju, and this distance he walked in order to learn more about the life and character of the One who has brightened his life and saved his soul.

We do not mention this one as an exceptional case, for many came from equal and even greater distances, but most of the others were grown men and women. Few come who are so young as this one.

Last march I started out on my first trip in the country. Mr. Koons from Chair Ryung in the North came down to help us in the absence of Mr. F. S. Miller, who is now in America. We had a horse for each, to carry our food and dishes, our bed, and our clothes and books, and to ride when we get too tired walking. We traveled about 180 miles in 8 traveling days (1 Sunday), thus averaging about 22 miles a day, and holding meetings at from one to three places each day where groups had been organized. At these services there were from 5 to 40 present who professed to have a desire to love Christ and were trying to learn more about Him. In addition to holding services, candidates were examined for acceptance, either, as Catechumens or Baptised members.

Some were refused baptism because their record, which is marked each Sunday and kept in a book for that purpose, showed that they had not been faithful in Church attendance. Church attendance is taken as a fair mark of religious earnestness.

At Chong Ju each market day—every fifth day—thousands come streaming in from the country to buy and sell, carrying on their backs loads of wood or dried grass, used for fuel, brush for fence, crockery, brassware, baskets, tables, boards sawn by hand, straw shoes, and many other articles. On these days we have preaching at the market among these crowds of buyers and sellers. At the first note of the cornet, numberless curious inquiring, faces are directed toward the spot where they are to see what new animal or curiosity has arrived. Then the native preacher takes the stand and tells them why this curious foreigner has come—to tell of the Gospel story.

W. T. COOK.

CHONG JU STATION.

By EDWIN KAGIN.

PERSONEL.

REV. F. S. MILLER.

MRS. F. S. MILLER.

REV. EDWIN KAGIN.

W. C. PURVIANCE, M. D.

MRS. W. C. PURVIANCE.

REV. W. T. COOK.

MRS. W. T. COOK.

MISS S. A. DORRIS.

Chong Ju is one of the baby stations of the Korea Mission. It is barely a year since she was born, but she a lusty youngster, and bids fair to grow into a vigorous and useful child.

Work was begun in N. Chung Chong Province by the Presbyterian church, U. S. A. about thirteen years ago when Rev. F. S. Miller and Kim Hung Kyung took charge of the group at Chung Ju Sa Chang. They made itinerating trips in various directions and later on pushed the work over into the Southern Province.

In 1904 Mr. Miller and his helper, Kim, came to Chong Ju to gather the nucleus of the church and to buy suitable land for the station site. In the spring of 1905 Mrs. Miller and the three children came down to join Mr. Miller. They made their first home in the little Korean house that afterwards became their gatequarters. They lived here until they could build a larger Korean house, where they lived until the brick house was completed. Though the overseeing of the building was a sore trial, requiring supervision from daybreak until sunset, yet there were many blessings springing from it. Daily prayer meetings were held for the workmen, and many learned of the Savior. The building of the house proved a great attraction for miles around, and multitudes flocked in to see the wonderful house that the man from beyond the ocean was building. After the four-roomed, mudwalled Korean house was completed an old Korean woman of 80 years walked in a distance of 20 miles to look at the marvelous house. As she was shown through the four rooms with their high ceilings and simple furnishings her eyes opened in wonderment and she exclaimed in rapture "This is heaven: I have been spared to live for this one sight." Poor soul it must have seemed like heaven as she compared it with her own little mud house.

Soon after the completion of the brick house a great flood came and swept away 400 houses down in the city. Thousands of the people flocked up to the mission compound where they were given food and shelter until they could find a place to go to. This kindness won the hearts of many and paved the way for the Gospel message.

Mrs. Miller deserves a word of appreciation for the fortitude with which she endured the loneliness of her position as the only woman in the station. As she

was twelve miles from the railroad the only chance she had to get out and see new faces was, when she went to attend Annual Meeting in the fall. In the spring of 1907 Dr. and Mrs. Null arrived in Chong Ju to begin medical work, but after a three month's stay ill health drove them back to America. Rev. and Mrs. Ernest Hall were also assigned here, but on account of ill health they were not even able to visit the station. So Mrs. Miller with one child bravely remained at her post until re-enforcements came in the fall. After Annual Meeting Rev. Edwin Kagin joined the station and the following spring Dr. and Mrs. Purviance came out from America. After spending six months at Syen Chun they came here to begin their work. In the following November the station was further re-enforced by the arrival of Rev. and Mrs. Cook and Miss S. A. Doran. The station at present numbers eight grown-ups and three children. We hope to have another clerical worker soon and are asking for another single woman worker and a trained nurse.

The growth of the work has been most encouraging. A conservative estimate gives us a total of sixty groups and meeting places, an average attendance of 1083, a baptized membership of 227, a catechumenate roll of 265 with about 1700 adherents. These churches contributed over \$700.00 for various expenses. We have at present two elders, three helpers, four colporteurs and two Bible women at work in this field.

The crying need in this section is for more trained leaders among the groups in the outlying districts. We also need more capable teachers for our church schools.

It was with many misgivings that we saw Mr. and Mrs. Miller leave for their furlough last December, for we realized that we must meet many responsibilities that we were not prepared for, and many problems that our limited knowledge of the language and want of experience were unable to handle. However He who has promised to be with us to the end has not failed us once, and all has gone well.

CHONG JU CITY CHURCH.

It was about nine or ten years ago that Rev. F. S. Miller and Kim Hung Kyung visited the great markets of Chong Ju and preached the Word. A church sprang up in the village of Kong Him, 15 miles to the southeast of the city and later a strong group was started in the village of Sin Tal six miles to the west. In the fall of 1904 Mr. Miller moved to Chong Ju and with Elder Kim gathered the results of their many years preaching in the market place and in homes of the people. The church grew very rapidly, the building having to be enlarged three times within a year. The church continued to grow steadily until two years ago when the crisis in the political affairs of the country scattered the flock and checked the spread of the Gospel. During the absence of Mr. Miller in the summer the rebels were threatening the city. The fact that the rebels respected the Christians and would not molest them led many to think that the church was in league with the enemy and consequently they were under suspicion. In spite of the sneers, taunts, and threats of those opposed to the church, Elder Kim

and his little band bravely stood at their posts, and by a consistent straightforward life convinced all that the church was here to make better men and better citizens out of the people, and that it had no desire to interfere with the political affairs of the nation.

After the return of the missionaries in the fall the church took courage and gradually resumed its normal condition. Growth was rather slow until the last winter when we started a series of evangelistic services during the woman's class. At that time many, both among the men and among the women, decided to become Christians. Last fall the average attendance at the services was only about 165, but during the month of May the average ran up to 265. At times we have succeeded in getting as many as 360 people into our building and then had sightseers on the outside.

Our church has become entirely too small for our purposes. Having so many crowded together in such close quarters makes the air very unwholesome, and makes it well nigh impossible for us to conduct our Sunday School of thirteen classes with any degree of comfort. We are hoping and praying that the way will soon be open for us to erect a building that will seat from 500 to 1000 people as the tide seems now to be turning towards the Gospel.

It is true that in the city we are having an attendance of only from 250 to 360 and that this is but little in comparison to the multitudes who turn out at Chemulpo, Seoul, Pyeng Yang and Syen Chon. But when it is remembered that the work here is yet in its infancy it will be seen that the progress is most encouraging. The conflict is moving on satisfactorily and we feel that the Cause is bound to triumph. We think that even now we see a cloud of dust on the horizon and faintly catch the sound of hoof-beats as the Conquering Rider from Edom bears down on us in His victorious march to deliver these provinces captive to His sovereign Father's will.

IN DIFFICULTIES.

BY EDWIN KAGIN.

When Mr. Miller left for America he left suddenly. Nearly all of the fall was spent in the country among the churches. There was little time to instruct the new missionaries. Just before he left he came in from a country trip and after a few hours of hasty conference he tossed the reins into our hands and told us to drive ahead. It was very much like handing the reins over to an inexperienced driver, but fortunately this team has been well trained and showed little disposition to take the bit in their teeth and plunge ahead along the way. From a worldly standpoint it certainly appeared as if we were in a hard case, but we remembered the words from the German, "He has helped. He helps, He will help." So we trusted to Him and He has seen us thus far on our way, and we go on with the trust that He will continue with us.

The first thing after Mr. and Mrs. Miller got out of town was a congregational meeting for the selection of deacons. We did not know that the meeting had been called, and were considerably surprised when one of the Christians came up for us in the evening, telling us that the congregation had assembled and was waiting on us.

We doubt if we knew how to put the question in parliamentary terms and we cannot certify that we followed the Korean idiom when we spoke, but nevertheless we accomplished what we came together for as we succeeded in electing the deacons.

Then came the woman's class. Women were coming in from villages forty and fifty miles distant, but there was no woman to teach them. So off one of us had to go to Seoul in search of a Bible woman. None was to be had, but He who never slumbers nor sleeps was watchful of His own, and he sent a lady missionary down to help, which was much better than we had asked for.

During this class a man came down from a city twenty-five miles distant saying that the Christian teacher in the public school had been ordered to stop teaching the Bible. The church then had him to open a church school whereupon the local authorities tried to interfere and break up the school. So the "Moksa" had to mount his wheel and make a hurried trip over mountains and across valleys into an unknown country and among strange people. He had been told that there was a man there who had been in America, and knew English well so he could depend upon him to do cooils on the interpreting. When he reached the place he found that the man had been on a plantation in Hawaii, and had picked up a little "pigeon English" which was more difficult to understand than Korean. The interpreter therefore had to be discarded and the new "Moksa" had to make his first plunge in public speaking in the Korean language. It is an open question as to whether the people understood much of the sermon, but the Spirit used broken phrases, expressions of the face, actions, songs and prayers to communicate sympathy and encouragement, so that the "Moksa" left the group feeling that his visit had accomplished its purpose.

Later on the teacher in the local boy's school resigned, and we did not know where to turn for another. We also had no teacher for the girl's school, nor did we have money to pay her salary, nor did we have a school house. We also were in sore need of a Bible woman. When the situation seemed hopeless we turned to the Lord in prayer and soon a boy's school teacher, a girl's school teacher, and a splendid Bible Woman were on their way to us from Pyeng Yang.

Funeral bells also sounded their mournful notes and wedding bells jingled in happy measures. Kina and Yi had both been put under discipline, one because he had taken a widow a few days after her husband had died, without a marriage ceremony, and the other because he had married a heathen. They both showed signs of repentance and with their wives were faithful at church so the "Moksa" told them that they might bring their friends and have a Christian marriage ceremony. They came and with some feelings of uneasiness the new missionary attempted his second marriage ceremony in Korean. Happily he did not get the couples mixed, but tied the knot firmly and they are living in peace and respectability before their brethren.

Other wedding bells jingled but they jingled out the tune "when a man marries his trouble begins." Yi thought his boy was old enough to marry and contrary to the instructions of the sessions he married his sixteen year old son to a heathen girl. Yi was suspended.—Kang had a boy of about thirteen. His wife was not well and they needed some one to help do the washing, ironing and cooking. The simplest way to get help was to get a wife for the boy. As they could not find a Christian girl they secured a heathen one. This got Kang into trouble for when he applied for baptism he had to be denied, because he had knowingly violated the rules of the

church. Kang Choon's marriage also got him into trouble. He married a woman who had left her husband, and because he said he could not send her away he had to be put under discipline. He was a promising member, but he had to lay aside the offices of trust that had been committed to him and be made an example of for the sake of the purity of the church.

Paik Si was a teacher in the Sunday School, but one day a drunken neighbour came into her court yard and demanded a book he had loaned her. She refused to give it to him as he was drunk, and words followed. The man abused Paik Si calling her vile names. Being of a quick temper she seized a stick and gave the man good trouncing, pursuing him out into the public highway. In the eyes of the Koreans it was a very wicked thing for a woman to give a man a beating, so the "Moksa" and the elder called her up for an examination, and though she was repentant, they had to give her five months in which she was to learn to control her tongue and her fists, before she could again take up her office of Sunday School teacher.

One day a man came in from a distance of sixty miles. He bore a letter from a group which asked to be dismissed to a sister denomination. When asked to explain he said that the "Moksa" had not helped them with their school, and that one of the helpers of a certain missionary had told them that if they would apply to the missionary he was working for, he would see that their school was recognised by the government and he would also help them financially. The "Moksa" did not doubt that the other missionary was ignorant that his helper was proselytising, but he had to mount his wheel and with his helper make a four days trip in the face of a hard wind and under a blazing sun to the scene of the trouble.

There were churches that caught the school fever. They had no money, no teacher, no school house and but a few children of the school age, but nevertheless they wanted to organize a school. If only the "Moksa" would consent to head the list of officers as the "Kiochang," or superintendent, all would be well and the school would be a success. So they seemed to think.

No one who has never had the experience can fully appreciate the feelings of the new missionary as he sits opposite his Korean helper, and there in the effort to piece together a connected story of the facts in some difficult school situation or complicated marriage problem. Nor is it trying on the nerves of the missionary alone. The Korean also suffers as he tells the same story over again in different and simpler form in the effort to be understood. Some times it looked as if there was no other way out but to give up in despair, but in the end all works out well.

The climax of the school matter was reached when the "Moksa" had to call on the governor to urge him to hurry our school reports on into the hands of the national school authorities so we would receive recognition. He racked his brain for all the high endings he could lay hold of and went forth to the interview. It was successful, for the governor was gracious enough to overlook all ignorance of Korean etiquette and polite language, and gave the assurance that all would be well attended to. The "Moksa" came out after the interview thanking God and once more took courage.

Many Koreans have the idea that the "Moksa" is a sort of inexhaustible supply of ready cash. Says your teacher "Please loan me \$200.00 to put out on interest so I can pay my daughter's expenses at the school in Seoul." A man, who has walked in

for 15 miles to see the doctor, he told that he must remain here and take a month's treatment. He has no money to pay for medicine and none to pay for his food. Will not the doctor give him his medicine and cannot the "Moksa" pay for his meals? Choe sends a friend and she stands up before the missionaries and with a glowing introduction, with humor and pathos, eloquently pictures her friend's need and asks for a loan of \$5.00 for him, in order that he may buy materials to put up a new house. Pae Si's husband is in prison sentenced to be executed as a rebel. He has sent word asking that his little boy be sent up to Seoul to the prison but she has no money. Can't the missionaries help out? Helper Kim's wife has just had an operation performed and his aunt is about to have one performed. He has no money, no house of his own, and has been asked to move out of the house he is in. There is no way out of it says he, than that the "Moksa" lend him \$40.00 to buy a house. And so it continues—requests for money come from all sources and for all manner of things. The problem is to give wisely and to those who are worthy.

Not only is the missionary supposed to be rolling in wealth, but he is also expected to know how to do everything from doctoring babies to building houses. Says a man "My baby's milk is not agreeing with it how shall I feed it?" Another comes with his clock under his arm and he says "Moksa my clock took sick and now it is dead. Won't you please fix it for me?" Another wants you to send to America for a watch. One wants you to order him some rubber collars, patent leather shoes, etc. This man wants to know how to plant the rice seed that the missionary who is home on his furlough has sent out from America. The captain of the local Japanese garrison wants to know why you don't teach the people how to raise honey bees.

In spite of all the various duties, perplexing problems and constant interruptions to language study, God has given the assurance that it is all according to His plan, and even though we are "in difficulties" yet we know that He who promised "Lo I am with you always" will never break his pledge.

THE BLIND CHUNGNIM.

EDWIN KAGIN.

One cold January day Whang came into see the "Moksa" at Chong Ju. Whang was born blind. His soul was also blind and he was a "blind leader of the blind." He had been a sort of devil priest and they called him a "Chungnim." He went about deceiving his poor superstitious neighbors by making them believe that it was only through his intercession that they would be able to escape the wiles of the devil, and he succeeded in wringing many a "yang" (2 sen) out of them.

But a change came over Whang. One day he heard about the Light that came into the world. It shone upon his darkened soul and he was no longer blind. Though he could not see men, and the birds, trees, flowers and stars like other men, yet in his soul he saw Jesus, and his heart was filled with a great peace and joy as he changed his old life, and tried to live the life his new Master demanded of him.

His home was down in Kyung Sung Province and Bruen "Moksa" had told him that over in America they had a blind man's Bible. He described it and then Whang

got to thinking, with the result that he invented an alphabet of his own. He got some one to make him a lot of little pieces of tin out of empty oil cans, and had them cut in the corners in different ways to represent the various letters of the Korean alphabet. He then had some one read portions of the Bible to him, and he strung his tin letters on a long string. When he attended church he had a coolie carry his tin Bible in an empty Standard Oil Co. kerosene box, and when the lesson happened to be in his collection he would take out a string of tin and by running his fingers over it he would be able to follow the leader as he read.

Whang heard that there was a school up in Pyeng Yang where they taught the blind how to read the Bible. His passion was to learn to read the Bible, but Pyeng Yang was 300 miles away. When Bruen "Moksa" came around again the blind man told him of his desire to go to the school and enough money was given him to cover his railroad fare. But Whang was poor and he had a wife and two children. He took about half of the money, bought a lot of rice which he left for his family to eat while he was gone, and bidding them farewell he started out to walk to Pyeng Yang. Alone, without guide, and with but a little money in his pocket, the heroic "Chungnim" grasped his staff and started on his long journey of 300 miles to learn to read the Bible.

When he came to the "Moksa" at Chong Ju he had already made about 40 miles of his journey. He told his story and he was given some more money to pay his car fare. A guide was provided for him beyond the forks of the road, and he was given specific instructions to use the money in no other way than for railroad fare.

About three months later as the "Moksa" was going on his way down to the school he met a blind man carefully picking his way along with his long cane. It was Whang returning from Pyeng Yang. He greeted the "Moksa" with a joyous smile—said that he had learned to read, and that he was now on his way home to transcribe the whole Bible into the Blind characters. He sat down on the grass and fumbled around in the pack he was carrying and produced a brass made ruler with three rows of square holes cut in it. He slipped a piece of paper under it and asked that some one give him a sentence, for a group had gathered about him by this time. With a little punch he made the dots which make up the blind man's alphabet, and wrote the sentence with a great deal of pride to himself and astonishment to those who were standing about.

He said that he was not able to buy a Blind Man's Bible, but that he was going to make one for himself. He expected it would require a whole year's work.

He was asked if he had ridden on the train up to Pyeng Yang after the money had been given him. He said that he had walked to Seoul, about 160 miles north from Chong Ju, and had taken the train from there. He had no doubt saved some of his money so he would have some left to buy the precious little brass measure with which he made his characters. He was now on his way back home and had walked about 100 miles, with 80 yet to make, before he reached home. He had Christ in his heart and joy and triumph written all over his face as he resolutely pursued his homeward way.

After he reached home he began to teach his fellow blind men of whom there are so many in this land. He has decided to open a school for the blind and the churches of the south are endeavouring to raise an endowment fund to provide running expenses for the school.

Such is the result of faith and an indomitable purpose. Shame on us who "having eyes see not" and all honour and reverence for the heroic "Chung-nim," who though he cannot see, yet walks hundreds of miles to feel his way into a knowledge of God, and then passes his blessings on to his unfortunate brethren. Out of him are flowing the rivers of living waters.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

WORK IN KOREA.

The above Society was the first to record the completion of a quarter of a century's work in Korea. The story is interestingly told in the "Historical-Sketch" published in connection with the annual report for 1903. From this story we learn that the first seed sowing by colporteurs preceded the arrival of missionaries by several years.

Through the agency of the National Bible Society of Scotland Chinese Scriptures were distributed in certain parts of the land as far back as 1865-6 and again in the year 1870, and it is to this Society that the early honours of so glorious a work must be given.

In the year 1883 the British and Foreign Bible Society undertook the work and at once began definite operations, and in the next year—1884—the first Protestant missionary, Dr. H. N. Allen, entered the country.

Since the above date the Society's record is one of success and progress, until the circulation for last year reached a total of no less than 102,087 copies of the Scriptures. The oldest and noblest names of Korean missionaries are found among its long list of translators, committeemen, and supporters. One at least, the Rev. H. G. Appenzeller, sacrificed his life in its interests. Unfortunately many of the records of the work of the translators were lost in the wreck when Mr. Appenzeller was drowned, as he was the secretary of the Board.

Each Mission, working in Korea, has a representation on the Bible Committee, while the Board of Translators consists of five missionaries, (one of whom is supported by the Bible Societies and devotes his whole time to translation work), and two native helpers, who are his assistants.

TRANSLATION.

We note it was in the year 1875 that the Rev. John Ross and Rev. John McIntyre of the Scotch Presbyterian Church in Manchuria, came into contact with Koreans on the border, and began to study their language.

Finding an educated Korean who could translate the Chinese Scriptures into the vernacular, they began the work of preparing the Gospels for the Koreans. Three or four merchants, of Wiju, Koreans who had been baptised by Messrs. Ross and McIntyre, were chosen to act as colporteurs among their own people, and one at least was able to reach Seoul with about twenty copies in his hands.

In 1879 the Scotch Bible Society refunded Messrs. Ross and McIntyre's expenses and provided type for a tentative edition of the Gospels of St. Luke and St. John. Three thousand of these were printed in 1882, but they were found to be in the dialect of North West Korea, so with the help of a native of the capital an attempt was made to remove all provincialisms and a fresh thousand were printed in the new form.

With the advent of the British and Foreign Bible Society in 1833, the work of revision began on the books already translated, and in the same year the Book of Acts and St. Luke's Gospel were printed. These were followed in 1834 by the Gospels of St. Matthew, St. Mark, and the revised St. John.

During the years 1833-36 as many as 15,000 copies of the Ross version of the Gospels were sold or given away in Korea or on the borders.

In the year 1836 the Gospel of St. Mark was translated by a Korean in Japan and printed by the American Bible Society. This was the gospel that some of the first missionaries brought with them when they landed in Korea at the port of Chemulpo.

Mr. Ross seems to have completed the translation of the whole of the New Testament in 1837, and edition after edition of the Gospels and the New Testament were printed and distributed under the direction of the Rev. John Ross and also of Mr. E. T. Turley, the British and Foreign Bible Society's agent in Manchuria.

As the first missionaries acquired some knowledge of the language they appointed some of their number to translate the Scriptures.

At the request of the British and Foreign Bible Society the Ross' version of the Gospel of St. Luke was revised by the Rev. Dr. Underwood and published in 1890. For nine years this book, with the Epistle to the Romans (Ross' version, revised by W. E. Scranton M. D.) were the only books of the New Testament available for use in the churches and for teaching. They may be said to be the foundation upon which the early Christian Church in Korea was built.

On the demand for a fresh translation Messrs Scranton, Underwood, Appenzeller and Gale succeeded in completing about two thirds of the New Testament by the end of 1892 and these were published at the expense of the British and Foreign Bible Society.

During the same year the Rev. C. M. Fenwick published a limited edition of St. John with Chinese and Korean in parallel columns.

From the year 1897 to 1900 the work of translation continued, and various portions were printed separately. The whole translation was based on the Greek Text underlying the English version, and, by the end of 1900 the whole of the New Testament was completed. This was an occasion of great rejoicing. A public thanks giving service was held in the capital. The British and America Ministers, representative missionaries from all parts, and the Agents of the American and British Bible Societies were present; specially bound New Testaments were presented to the Translators and their assistants.

The translators next turned their attention to the Old Testament. In 1898 Mr. A. A. Pieters of the American Bible Society had already prepared a selection from the Book of Psalms. This valuable edition was used for a number of years. By the united efforts of Messrs Underwood, Scranton and Gale the entire Book of Psalms was translated by 1902.

During the period between 1900 and 1902 the New Testament was undergoing further revision.

In 1903 the Rev. W. D. Reynolds of the Southern Presbyterian Mission was, in response to the call, released by his mission to become translator, and to give his whole time to the work, his salary being provided by the British and Foreign Bible Society.

(Later this was shared by the F. B. S.). In the same year the Beve Underwood and Gale were allowed by their Board to make Bible Translation their chief work.

In 1906 the Board of Translators was reinforced by the election of the Revs. W. G. Cram and A. A. Pieters.

1904 saw a Tentative Version of the New Testament completed, and a further and definite revised edition was published in 1906. An edition of the same book in Mixed Script was published in the same year.

The quarter of a century's work of Translation closes with the good record of an authorized version of the New Testament, and tentative version of Genesis, Ex., I, II, Sam., I, II Kings, Psalms, Proverbs, Isa. and the following books in Press, Lev. Num., Dent., Josh., Judges, I, II Chron., Eccles. while Job, Ruth, Ezra, Neh., Song of Sol. Dan. Mal. Hosea, are being verified in preparation for the Press. First drafts have been made of nearly all the other books of the Old Testament.

Thus the Book has grown from the humble and necessarily imperfect translation of the Gospels of St. Luke and St. John with its old fashioned and antiquated binding, to the present leather bound volume of clear print and revised version—indeed a beautiful and fruitful tree grown from a sapling planted in zeal and faith by the noble men Ross and McIntyre.

GROWTH OF THE CHURCH ON THE EAST COAST.

J. L. GORDINE.

It has just been my privilege to visit Wonsan after an absence of three years. The port and the section lying to its South was my first field of labor in Korea. It was then one of the most backward in accepting Christianity. You could go from Wonsan south, along the coast on the Seoul or Songdo roads for sixty miles or more without passing a single church and without finding any Christian homes. The missionaries in traveling were compelled to spend most of their nights in the inns.

It is gratifying to note, therefore, that within the past few years there has been a large ingathering, where there was then only a seed sowing. A summer class was held in Wonsan, for the leaders of the church in this section of the Wonsan territory and not a county was without a substantial representation. It gives a new meaning to the growth of the work in Korea to be thus brought to realize that whole sections are showing the firstfruits of a new life and give promise of a constantly enlarging development.

The work in Wonsan has grown proportionately. The church of which I was pastor, formerly worshiped in a native building into which about one hundred and fifty could be crowded. The new building seats comfortably three times that number and is well filled at the regular services. Besides this another congregation has been organized with promising outlook for future growth. Wonsan and the East Coast will have a worthy part in the gospel regeneration of Korea.

METHODIST CONFERENCE—1909.

B. W. BILLINGS.

The Second Session of the Korea Annual Conference of the Methodist Episcopal Church was held at the First Methodist Episcopal Church in Pyang Yang June 23-29, 1909, Bishop M. C. Harris presiding. This mission now has 22 men missionaries, 16 wives of missionaries, and 20 single women of the W. F. M. S. or a total of 58 workers in Korea so that in their annual sessions they are beginning to enjoy the added enthusiasm which increased numbers always afford. The conference was marked throughout by the spirit of sincere fellowship and brotherly love in which all its discussions and deliberations were conducted. As this year marks the Quarter Centennial of Methodist work in Korea there was added to the inspiration, which always comes from such a meeting with fellow-workers a spirit of profound but humble thanks giving to Almighty God for the marvelous triumphs and rapid growth which the Kingdom of God has made in Korea in that brief time.

The Conference was peculiarly fortunate in its visitors this year. Especially did we esteem the honor of having with us Bishop and Mrs. J. W. Bushford of Peking, China. The Bishop gave a series of addresses at the morning devotional hour, special addresses on work in China, and preached on Conference Sunday. Those who heard him will go in the strength of that spiritual food for many days. The visit seemed to be providential and the memory of it is a benediction.

The Hon. Charles W. Fairbanks, formerly Vice-President of the United States, and Mrs. Fairbanks, spent Sunday June 27th, in Pyang Yang. In an address to a large Korean audience, Mr. Fairbanks gave an eloquent tribute to the power of the religion of Jesus Christ to reform the laws, customs and institutions of nations. He attributed any success he may have attained and any good which he may have accomplished to the training which he received in the Church and her schools.

Other visitors were; Dr. D. S. Spencer, agent of the Methodist Publishing House, in Tokyo, Japan; Dr. Shares, secretary of Board of Missions of the Canada Methodist Episcopal Church; Rev. E. C. Hennigar of the Canadian Mission in Japan; and several brethren of the Northern Presbyterian and Southern Methodist Missions in Korea.

The total number of elementary day schools is 194 an increase of 34%, the number of pupils in the same 5,728 an increase of 30%, the total number of Sunday Schools 230 an increase of 37%, of pupils in the same 22,862 an increase of 58%, the total number of churches and chapels 333 an increase of 34%.

But Christianity can largely be judged by the grip it gets on the pocket nerve. The Korean Church, out of what is universally admitted to be extreme poverty, gave Yen 66,716 or \$33,357 for the 15 months from March 1908 to June 1909. This meant \$1.43½ gold for every member and probationer in Korea.

SOME IMPRESSIONS OF A NEW RECRUIT.

A. H. NORTON, M. D.

Not quite one year has elapsed since our arrival in Korea, and nearly all of this time has been spent in the inland city of Yeng Byen except for an occasional trip to near by places, and to Seoul. It is a quiet, conservative old town, hemmed in by mountains which, until very recently, seem to have made it quite oblivious to the changes going on outside. Seven years ago Rev. Charles Morris found it very difficult to gain access to the place, even being warned to leave if he valued his life. Notwithstanding persistent returns three years elapsed before he gained a convert. However after he and Mrs. Morris took up their residence here in 1905 the sentiment rapidly changed so that our first impression of the place when we arrived last September was of the unusual cordiality of our reception and the friendliness of the people in general, both Christian and heathen. We have been spared the discouragement of the pioneers except, I might say, those connected with the language study.

In common with all new arrivals we have been impressed with the low standard of living and lack of ambition and progress which characterize the Korean untouched by the influence of the Western world, especially Christianity. These have been so often enlarged upon that I shall pass them by. My brief experience of ten months in dispensary work in my little Korean hut has strongly impressed me with the thought that "My people are destroyed from lack of knowledge." Bound down by tradition and precedent and superstition, the practice of the native physician has very little in it that is rational, and much that is barbarous. A number of the people realize this and freely confess more faith in the foreign doctor than in the fire, needles, and other applications of the native. We therefore have the first requisite of a new and successful regime, namely, a willingness to learn. In view of their great needs, far in excess of the missionary's ability to minister, and in view of their readiness to receive the proffered aid, which let us hope will at all times be well ballasted with the glad news of salvation, I have wondered if the main concern of the medical missionary shouldn't be to fit a selected group of young men to work among their people, telling the story and exhibiting the spirit of the Master while they follow His example in ministering to their ailments? I do not set this forth as a new idea, but simply as a strong impression of opportunity, need and means of meeting it. I believe that our hospitals should become schools of instruction in the fundamental and mechanical sides of our work even though the theoretical must be largely let alone for the present.

In addition to this, there is another need which the young men, no matter how well equipped they may be, will not be able to supply, and that is the work of the nurse. If in connection with each hospital we could have a group of nurses, also trained in the fundamentals of hygiene and the care of the sick, and especially in the care of children, who could visit the homes and hold classes, perhaps in company with Bible women, it seems to me that untold good could be accomplished to lift the people out of squalor, to reduce suffering and to save the lives and souls of many people.

These are a few impressions regarding the opportunities and needs of the medical work as they have appeared to a neophyte. Doubtless every medical man on the field has had similar impressions, perhaps to be corrected by a riper experience. But whatever the method pursued, the need for what trained physicians and nurses can supply is very great.

THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Edited by Katherine Wambold.

Annual subscription, including postage, one yen, or 50 cents gold, or 2/1 English Currency.

Singla copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to

Mr. M. H. Hogel, 156 Fifth Ave., New York, Dr. A. B. Leonard, 150 Fifth Ave.
New York, Rev. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

Upon business matters address Rev. F. G. Vesey, Business Manager, Seoul, Korea.

At our various Mission meetings we spend a little time in looking back to the beginnings of Christian work in Korea, for it is twenty-five years since work by the Protestant Church began. There are many who came early who are greatly honored as belonging to those who gave their lives for the work; Dr. Heron, Dr. W. J. Hall and the Rev. H. G. Appenzeller being among them. Then there are others who are now carrying on the work who are identified with the beginnings; Dr. Underwood, Mrs. M. F. Scranton, Dr. W. B. Scranton, Miss Annie Eilers, M.D., Dr. Lillian Horton, Miss Rothweiler.

We have many societies here. First are the Roman Catholics, with thousands of church members. The French priests first came to Korea from China, more than a hundred years ago. A number suffered martyrdom, and one's blood is stirred to read of them. Since 1884, we have the following societies:

British and Foreign Bible Society,
Bible Society of Scotland,
American Bible Society,
Church of England Mission,
Methodist Episcopal, North,
Methodist Episcopal, South,
Northern Presbyterian,
Southern Presbyterian,
Australian Presbyterian,
Canadian Presbyterian,
American Baptist,
Young Men's Christian Association.

Plymouth Brethren,
 Salvation Army,
 Seventh Day Adventist.

Among the many reasons the missionary in Korea is so happy in being here is the great ease with which the different societies carry on their work without in any way interfering with others. Relations have always been pleasant. With the many Koreans turning to us for teaching, and with the love they give us, we missionaries in Korea consider ourselves blessed beyond measure.

This year being the twenty fifth Anniversary of the inauguration of Protestant Missions in Korea the following information will be of interest:—

Sept. 20, 1884 H. N. Allen, a physician of the American Presbyterian Mission in China, arrived and was appointed physician to the U. S. Legation and later to the Korean Government and British and Japanese Legations.

April 5, 1885 Rev. H. G. Underwood of the American Presbyterian Mission arrived and formally opened Protestant mission work.

May 1, 1885 Rev. W. B. Scranton, M.D., arrived, followed shortly by Rev. H. G. Appenzeller, who had previously visited Chemulpo for a few days. They opened work for the American Methodist Mission.

vide "Korea: Fact and Fancy."

IN HEATHEN KOREA.

Sŏul, Korea, December 16, 1892.

To the Editor of The Christian Herald:

At our Annual Meeting in August I was appointed to the Pyong Yang Circuit, which includes the territory from Sŏul to Pyong Yang, a distance of one hundred and eighty miles. We loaded our little pack ponies with drugs and books, and started on our tiresome journey over rough roads, fording streams and climbing mountains. I have the privilege of being the first missionary appointed to exclusive work in the interior. I praise God for the privilege of carrying the Gospel to those who have never heard of it before. My work is entirely pioneer work.

Last spring when I first visited Pyong Yang an edict was issued prohibiting the buying of our books. This fall I have sold over six hundred copies of Christian books without the slightest opposition. The people appear to be anxious to buy and read. They are manifesting a deep interest in Christianity, and we are looking for glorious results. God is wonderfully opening up our way, for which we praise him and ascribe to Him all the glory.

We feel deeply grateful to the many friends in the home land who are bearing us up with their prayers and helping us in this glorious work of carrying the Gospel to the "regions beyond."

Yours in Jesus,

W. J. HALL.

From "Life of William James Hall" by Rosetta Sherwood Hall

MISSIONARY JOURNAL.

MARRIAGE:

At Seoul, 1st Sept., Rev. James W. Hinch and Miss Ruby Lilly, both of the Southern Methodist Mission.

BIRTH:

At Kwang Ju, 22 August, to Rev. and Mrs. J. Foreman Preston, Southern Presbyterian Mission, a son.

DEATH:

At Kangwha, 22 August, Rhoda, wife of Rev. Hillary, of the English Church Mission.

ARRIVALS:

August, Dr. and Mrs. H. G. Underwood,
 Rev. and Mrs. F. S. Miller and one child,
 Rev. and Miss C. E. Sharpe and three children,
 Rev. and Mrs. A. G. Welton and three children,
 Miss Velma L. Snook,
 Miss Lucelle Campbell,
 Miss Grace L. Davis,
 Miss Anna McKee,
 Miss Hilda Helstrom,
 Miss Mary McKenzie,
 Miss Eva Florence Plummer,
 Dr. A. G. Fletcher, all of the Northern Presbyterian Mission.
 Dr. Kent, and wife of the Northern Methodist Mission.

WHY SEVENTH-DAY ADVENTISTS CAME TO KOREA.

BY MIMI SCHARFFENBERG.

In June of 1904, a Korean, passing through Japan on his way to Hawaii, was attracted to one of our Missions by a sign over the door. He was invited inside and became interested in studying the truths of the Bible. Soon this man brought another Korean who became very much interested and later returned to Korea. Having studied, while in Japan, with regard to the Sabbath, the soon coming of the Saviour, and kindred subjects, he began to make this truth known to his countrymen.

It was not long until quite a company were keeping the Sabbath and believed in the soon coming of Christ. They wrote many letters to Japan begging that some one should come and teach them further.

In response to their letters one of our Japanese brethren, though understanding scarcely a word of Korean, made a visit to this field. The Koreans who sent for help knew only a few words of Japanese so their only way of communication was by writing in Chinese characters. Being so handicapped in the language one can readily see that mistakes and misunderstandings could easily be made. But the interest still spread and appeals were sent to America for some one to be stationed in Korea.

It was in the fall of 1905 that our first workers came from America. Although our numbers here kept increasing, it soon became evident that about all they understood of our faith was that we believed the seventh day of the week was the Sabbath and that Jesus was soon coming. It was necessary, of course, to begin at the beginning and teach them the principles of our faith. But in order to do this we had to wait until we had a knowledge of the language. It has taken some time for us to instruct those who came to us and find out how many were really converted and could be taken into church fellowship.

Anyone not knowing the unfavorable circumstances under which our work began, and seeing the numbers professing to belong to us, might have easily received a wrong impression of our work.

We are not here to pull down the work of other denominations. Our requirements for admittance into church fellowship are, perhaps, more than others require. Among some of the things required are the following:—An understanding of the principles of the Gospel; A change of life spoken of by John the Baptist as "fruits meet for repentance"; An observance of the Sabbath as taught by the decalogue; and the giving up of tobacco, liquor, and harmful indulgences.

We enjoy working for and with this people and are here for two reasons:—First, in fulfillment of the great commission—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you," and Second—because of the many earnest appeals from the Koreans to come and teach them the way of life.

August 16, 1909.

To the Editor of the Korea Mission Field:—

You, and many of your readers are acquainted with the fact of the inauguration of the SEOUL SANITARIUM, but you may not be aware of certain features of the undertaking.

It is already in working operation, and is beginning to prove that there is a call for such an institution, and that it will have a sphere of usefulness. To the name of Sanitarium, might be added that of Rest cure, for a release from one's usual routine, under favorable circumstances, often provides a means for the recovery of energy before a complete break-down has been reached; and a return to the home land, and not infrequently a complete retirement from active life is made necessary. A celebrated lawyer was once asked for a short and appropriate warning for railroad crossings, and won a large fee for the simple sentence, "Stop, listen, danger." Many missionaries and workers in the Far East need to heed this warning, and to do so would amply repay them, if done in time.

To be able to rest, and recuperate effectively, a suitable place is required, and it is the intention of the SEOUL SANITARIUM not only to minister to the needs of the sick in actuality, but to provide a place also where the adjuncts to returning health may be found, under the care of a physician and nurses.

The institution is primarily for the purpose which its name implies. When however its accommodations are not needed for patients, other guests who may desire a

place of rest and quiet, may avail themselves of its facilities. This may be found convenient in the time of large gatherings in Seoul, when it often happens that suitable, or sufficient accommodations are not easy to obtain.

At present eight rooms on the compound are ready for use. Already ground has been broken for the new and more commodious structure, where the purposes of the institution, and the comfort and requirements of the guests can be better secured. It is expected that the new building will be ready for occupation by the first of January at the latest. The new building will be heated by steam, and be airy and comfortable in all seasons of the year. It will all be under one roof, or connected by closed corridors. It is to be provided with baths of various character, and is already equipped with electrical appliances for treatments.

This place is exclusively for foreigners. It is provided in the hopes, and faith that such an institution is needed, and can be a help to many who shall avail themselves of its facilities. Inquiries, inspection, and suggestions will be gladly received. The proprietor will be glad to mail a prospectus to any who would like to see same.

Yours sincerely,

W. B. SCRANTON.

Proprietor.

Selected papers from "Chosen Circle."

SACRIFICIAL FOODS.

JOHN F. GIBBS.

March 5, 1909.

The limited information I received pertains only to foods sacrificed in connection with ancestral worship.

In a previous meeting we were told that the Koreans believed that a man possesses three souls, now these souls have the same needs after death as before and the survivors must minister to them.

A short time after a person's death has been announced a table is spread outside and food is displayed thereon for the spirits that have come for the dead, three bowls of rice for the three great spirits and a large bowl for their attendants, who are supposed to number twelve in the case of the death of a man and nine if the deceased be a woman.

During the regular three years of mourning a dish of fruit is constantly kept before the tablet of the deceased.

The sacrifices on the anniversary day of the death of parents can be as elaborate as the purse will allow, but the sacrifices must always be of an odd number.

Rice without being mixed with any other article is only used on anniversary days.

The following is a list of some of the foods used:—

Rice, soup, clean wine, all kinds of fruits—ants—and biscuits, dried beef, sweet rice, cake, "kukun," vegetables, salted fish, "kimchi," a sort of pancake made of fresh fish mixed with egg, etc. All is placed on a table in front of the tablet and taken away. Then the following must be observed whether the people are rich or poor. A bowl of wine is placed upon the table and then it is passed to those worshipping, meat is

then brought in and taken away. Wine is again brought in and passed around. Next fish is sacrificed and again the same performance with the wine, and lastly chicken or pheasants are sacrificed. This is all done at midnight of the day previous to the anniversary.

In nearly all the sacrifices the above mentioned foods are used so I will only mention the special food for special days.

First Day First Moon.

Sacrifices are made in the morning.

Cake—soup.

Fifteenth Day First Moon.

Medicine—rice.

Made of honey, date, chestnut or walnut and mixed with rice.

Middle of Spring.

Fur—cake.

Sacrificed at grave and at home.

Made by steaming the leaves of the fur tree and mixing the liquid with the dough.

Third Day, Third Moon.

Only a little cake, fruit and nuts.

Fifth Day, Fifth Moon.

Hollow cake made with wine.

Fifteenth Day, Sixth Moon.

Rice cake dipped in honey water.

Seventh Day, Seventh Moon.

Wheat flour pan cake.

Fifteenth Day, Eighth Moon.

Fur cake, same as used in the middle of Spring.

Ninth Day, Ninth Moon.

Flower cake. Made out of rice flour and through the dough yellow flowers are placed to form fancy figures, then they fry this creation.

Middle of Winter.

Always eleven days before our New Years day,

Red bean "chuk."

Whenever fresh fruit, nuts, or certain vegetables appear for the first time during the various seasons, they sacrifice them.

I was told something about the government selecting an officer to sacrifice raw flesh to the spirit of the mountains.

GOVERNMENT SACRIFICES TO HEAVEN.

WON KU TAK.

Name of the garden where they go to sacrifice.

First and Eleventh Moon.

The following articles are used to sacrifice to the Sun, Moon, Stars, Wind, Rain, Thunder, Mountains, Rivers, Sea :—

Red wine, nuts (with outside shell), dried beef, sweet rice, oxhead, pighead, fresh beef and mutton.

During a drought the Emperor will give an order for special sacrifices for rain, and vice versa for clear weather, the above foods being used.

Sacrifices at the Imperial Ancestral Temple.

1st, 4th, 7th, 10th, and last Moon.

Boiled yellow and green grain, red wine, nuts, etc.

At the Imperial Grave.

Twice a Year.

Rice, soup, clean wine, biscuits, fruit, nuts, vegetables, but no chicken, fish, or meats of any kind.

KOREAN NEW YEAR SUPERSTITIONS SUPERSTITIONS.

M. M. ALBERTSON.

The Korean people live in a world of spirits. The Mountains, trees and rivers are inhabited by spirits who can at pleasure do them harm. Therefore, they endeavor to foil these enemies by deception or sacrifice. The first fifteen days of the New Year are full of superstitious rites, some of which are as follows:

Very early in the morning before the sun is up each family must send out and purchase a bamboo ladle with which to dip their rice. This will bring prosperity to the home during the year.

If a drink of native wine is taken early in the morning of the first day it will prevent deafness during the year.

Also early on the morning of the first day branches of thorn ash are placed over the door or gate in order to prevent the entrance of evil spirits.

The various members of the family secretly tie a bow of scarlet thread on each other's garment which means "I wish you a happy New Year."

During the first three days of the New Year etiquette does not permit women to appear on the streets or visit other homes because their presence would mean bad luck.

No one wearing a mourner's garb may visit friends during the first seven days of the New Year lest he take with him evil spirits.

The first twelve days carry the names of Snake, sheep, monkey, chicken, dog, pig, rat, ox, tiger, rabbit, dragon and snake. There was probably at one time a myth connected with each day. It is said that because the rabbit is a timid animal people are easily frightened on rabbit day. The men rise early in the morning and go about the house in a brave manner in order to assure the women that there is no danger on this day. The women remain in doors all day. If the day is passed without fear, the year will be one of prosperity.

On the fifteenth day a branch of a juniper tree and a bone of a horse are tied together and placed over the door of the home. This is done to frighten the spirits away.

There is a little family book of omens common in all homes which warns of

coming danger and gives the preventive. For instance, if a birthday comes at a certain evil time the book will advise that cooked rice be offered to the river spirits. The river spirits are fond of cooked rice or that rice be thrown in the well. Or perhaps this book of wisdom will say that in order to prevent a certain severe illness a substitute should be made in the form of a straw doll, which will meet the worst enemy, death, as a substitute for the one in danger. A picture of the person is drawn on paper on which the name, age, height and weight are written. This paper, with as many pieces of money as the person is years old, is put inside of the doll, which is then placed in the bed. Late in the evening when the beggar boys come outside calling for such dolls, it is given to them. They take the coins, offer a prayer to the spirits for the one it is supposed to represent and throw the straw away.

No boy can endure abuse, and particularly a Korean boy, therefore, in order to prevent it, he must paint a red picture of the sun on paper and with the use of a long pole place it on the house roof and bow to it three or four times.

The fifteenth day is also ground hog day. It indicates the weather of the coming year. If there is sickness or trouble in the family one member, probably the mother, will rip the white collar band from the garment and tie it on a bush or tree, praying to the spirits for the recovery of the sick one. Or perhaps she will go to a big tree, place a sheet of paper in cylindrical form in front, bow and make her prayer, then set fire to the top of the cylinder. As the fire creeps downward the prayer is granted if the ashes ascend, but if they descend the prayer is denied.

On the evening of the fifteenth a great cat called the "King of Cats" comes down from heaven. There is supposed to be only one for all the world. Every member of the family must not fail to hide his shoes on the night of the fifteenth for it is believed that if this cat succeeds in finding a pair of shoes and tries them on, the person owning them will have ill luck all the year. An attempt is made to frighten it away by burning hair outside the gate early in the eve. At midnight the cat returns to heaven and in order to deceive it regarding the hour, a wire screen is placed outside the door and as the cat attempts to enter the house he steps on the screen, becomes interested in counting the meshes until the hour of danger (midnight) is past. If the cat does not succeed in getting in the house before midnight the family will be prosperous all the year.

The houses are well lighted on the evening of the fifteenth. When the family has gathered for the night they light a candle for each member of the family and watch them burn. If there are many candles, it is a very happy home.

M. M. ALBERTSON.

PREPARATION OF THE BODY FOR BURIAL.**MAUD HAZE (GREENFIELD).**

Immediately at death a watcher is appointed and there is provision made for relieving him at stated intervals so that the body is never alone.

When the last breath has been drawn the body is placed upon a plank always with the head pointing south, and the feet toward the north. Usually the jaw is not tied but the head is so propped by a pillow that the jaw is against the chest.

The body is bathed entirely with warm water, a piece of paper being used as a wash cloth, though sometimes a piece of linen is employed. Then new clothes are put upon the person. If the family is rich, every article is new and of excellent quality. If poor, as many new garments as can be afforded.

The hair is dressed more loosely than worn in life and one ancient custom is to work into the hair dressing all the old hair combs saved from years back. All extracted teeth and nail and toe nail parings are tied up in a bag and placed beside the corpse.

The wealthy place a jewel in the mouth before burial. This jewel is a clam pearl, very rare—found only in one river the—Nuk-Tong Kang. It is supposed to give the spirit power to accomplish any delightful projects in the next life, a sort of Aladdin's lamp.

There seems to be no attempt at embalming, though the water used for the bathing of the body is perfumed with extract of sweet woods. When the body in the coffin is kept in the house a long time before burial, they depend upon the painting or lacquering of the coffin to assist in destroying odor.

When I inquired about a shroud of any particular pattern the teacher told me that the last wrapping placed over all the regular clothes is a kind of winding sheet. This is cut into ribbons on the edges at stated intervals so as to tie seven knots between the head and feet. This mystical seven bears some meaning from the Seven stars or Pleiades which are supposed to influence men for good during all of their existence.

In the book of funeral ceremonies all instructions for the body's care as well as other funeral observances are given.

These seem to be the main points which I have secured from Mr. Hulburt's book, "The Passing of Korea" and from an afternoon's conversation with our teacher. He was quite shocked that we should be obliged to talk upon such a gruesome topic and kept gently remonstrating by saying. "Puea, this is an exceedingly peculiar kind of conversation for us" but upon explaining its purpose he heartily gave his co-operation.

ADVANCE FIGURES FROM REPORT OF CHAI RYUNG STATION, 1908 '09.

CONTRIBUTIONS for the year in U. S \$

Church and Congregational Expenses	3,340.72
Education	6,574.91
Building and Repairs	1,834.83
Missions	623.45
MISCELLANEOUS	2,235.55
Total	14,609.30

This comes to a trifle less than \$1 per capita for the whole number of adherents, 15,300, which includes men, women, and children of all degrees of faith.

MEMBERSHIP FIGURES.

Groups 151. Baptized adults 4009 Total Adherents 15,300. Baptized this year 1,205. Catechumens received this year 1910. Schools 101, Teachers 138, Pupils boys 1965, girls 458.

All schools are totally self-supporting.

CHAI RYUNG ACADEMY. Begun in September, 1908. It is managed, taught, disciplined, and financed by the Koreans. Enrollment 68, of whom 61 finished the year. Two classes have three teachers this year, and next we expect to have three classes and four teachers. Receipts were \$316.28, about 1/3 from tuition and the rest from collections and gifts.

NORMAL CLASS for school teachers. One month in the Spring. This also is under Korean management and financed by the Church. Enrollment 83 men and 32 women in 7 divisions, with 8 Korean and 3 foreign teachers. Expenses about \$75, 2/3 from tuition, the balance from gifts.

BIBLE STUDY CLASSES. For men 189; for women 43. Attendance men 10,845, women 2,838, total 13,681.

Deducting 25% for those enrolled more than once, a safe figure, we have a net attendance of 9,511. That is, almost 2/3 of the Christians in our field attended at least one special class to study the Bible. Our field includes about 750,000 people, of who 2% are already enrolled as Christians and Keeping Sunday. The time of these Classes varies from 6 days to 10. Taking 4 as a safe average, we have 4 times 13,681, or 54,724 days, equal to almost 150 years, spent by these people in special Bible Study.

COMPARATIVE TABLE of the Station reports from the opening year.

Year.	Groups.	Churches.	Communicants.	Baptisms.	Contributions.
1905-'06	95	5	2,000	300	\$3,000.00
1906-'07	98	5	2,329	417	4,405.01
1907-'08	140	6	2,974	612	9,157.12
1908-'09	151	10	4,000	1,205	14,609.30

Station Committee on Statistics, 1909.

WADE KOONS.

可證吻便郵種三第日一月七年八十三治明

(行發日五十四一月每)

可認物便郵種三第日一月七年八十三治明

THE

KOREA MISSION FIELD.

VOL. V SEOUL, KOREA, 15TH OCTOBER, 1909. No. 10.

"Nothing is a more sure and regular indication of the birth of true religion in the heart than the presence there of a desire to do good. Desire to do good is "the spot of God's children," the spot which the inward operation of His grace throws out upon the surface of the moral constitution. No devout man ever lacked altogether this uniform mark of a devout mind. For did not our Lord go about doing good? And is He not our great Exemplar? And must not Christian men seek in some way or other to do good if they would at all conform themselves to this Exemplar?"

—GOULBURN'S "PERSONAL RELIGION."

OUR WORK IN KOREA.

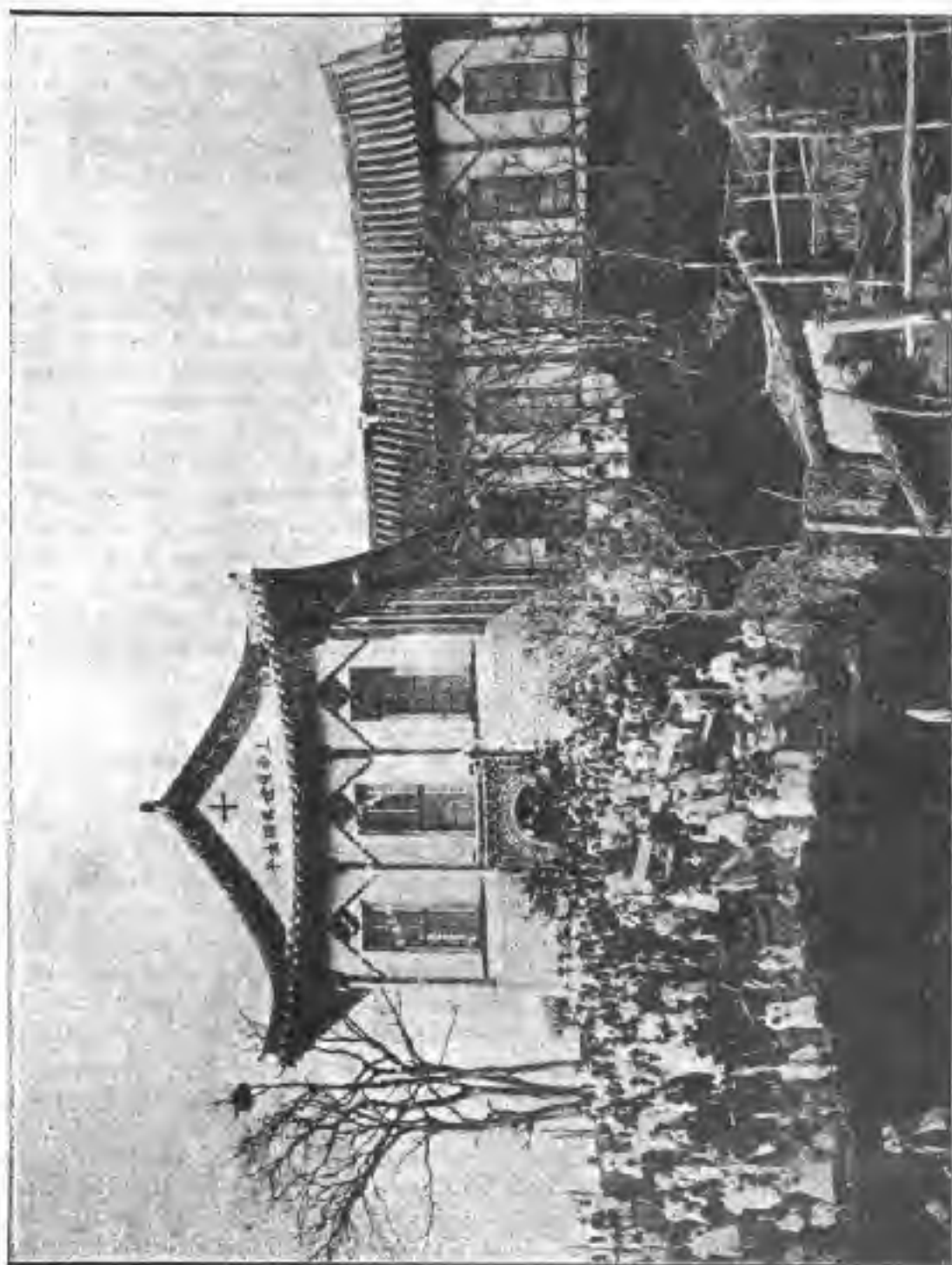
By LOUISA C. ROTHWELLER.

When, on the twentieth of May, 1885, Mrs. M. F. Scranton, the first representative of the Woman's Foreign Missionary Society, landed in Korea with other missionaries, she found a kindly disposed people who treated them courteously. The announcement that they had come to carry on educational and medical work was met by outward approval, but no doubt there were inward questionings as to hidden reasons. That pure benevolence could move any one to cross the seas and go to a strange people was a thought unknown to the heathen mind. So they said: "Yes, that is very good. We are glad to have Americans come to teach our poor boys and to heal our sick. Schools for girls? No, we never heard of such a thing. Girls are not capable of being taught letters and even if they were, what's the use? Confucianism teaches that it is not necessary for a woman to know even the difference between right and wrong; fathers, brothers, husbands and sons can judge of that. She needs only to obey. Christianity? Yes, we know each country has its religion. We have ours, which satisfied our fathers and are good enough for us. No, you must not attempt to teach Christianity here."

THE PEAR FLOWER SCHOOL.

Nevertheless, property was purchased and arrangements made to open a school for girls. When, in the summer of 1886, the building was finished and Mrs. Scranton announced that she was ready to receive girls, who would be fed and clothed free of cost while they studied, the people were puzzled to know the *Why*. His Majesty, the King of Korea, through the foreign office, graciously bestowed the poetic name *Kim Hakong*, which, interpreted, is "The Pear Flower School," thus giving the mark of government approval. This was probably more because it was a place where poor girls would be fed and clothed than because it was an educational institution. That the people looked on it in the same light was proved by the fact that for years only the very poorest brought their girls to the school. When the writer arrived to assist Mrs. Scranton, in October, 1887, eleven girls were enrolled, all of them from the very poorest families. But from these very girls came our Dr. Esther Kim Pak, Mary Whang—for many years the capable assistant and matron in hospital and dispensary and now in Lady On's school for girls—as well as others who have labored as Bible women. Some are now before the throne, praising God for what he has done for Korea.

Slowly but steadily the school grew in favor, girls and parents gradually realizing that "even a girl" could learn if she applied herself. After the first few years the sullen protest, "How can I study? Am I a boy that I should study?" was never heard by the teachers. Admission was sought by large numbers, until the building that had seemed so large became too small. In 1894-99 a new building, large enough for 150 girls, was erected; to-day the enrolment is 150, some of whom are day pupils. Of the boarders, only 17 are entirely supported; 70 or more supply their own clothing and bedding, while all who entered in the fall of 1908 and some others, pay



THE HAM HEUNG CHURCH, OPENED OCTOBER, 1909

their board as well, thus being entirely self-supporting. The curriculum includes the primary, middle and higher courses.

In Pyeng Yang which, in 1894, was yet a very hot-bed of hatred of foreigners in general and of missionaries in particular, our missionaries have united with the Presbyterians in a seminary for women. This, started after conditions had undergone a most radical change, was planned on a basis of self-support and intended as a higher school for young women who had completed the day school course.

DAY SCHOOLS

Day schools were impossible as long as it was looked upon as a most foolish extravagance to feed and clothe a girl and let her "waste her time" in school. It was only after the *Sam Hukang* had proved beyond a doubt that a girl was as capable of being educated as her brother, and that some book knowledge did not necessarily unfit her for her duties as homemaker and mother but rather made her a better one, and above all when the religion of Jesus Christ had become the rule of life with some, that day school work could be introduced. Our statistics for 1908 report only 33 day schools with an enrolment of 1,382, but there are unreported schools, carried on entirely at the expense of native Christians, under the supervision of our missionaries. The people are pleading for more, but must be refused because of the lack of teachers and of funds to help in their support. The boarding school in Seoul and the seminary in Pyeng Yang, so far the only schools for training teachers, cannot supply as many as are called for.

MEDICAL WORK

From the beginning medical missionaries were regarded with favor by the Koreans, so it was not long before Mrs. Scranton began to plead for one to open work for women. Dr. Meta Howard arrived in October, 1887, and almost immediately began to assist Dr. Scranton in his dispensary, to which a few women of the lower class came. She was also called to the homes of some women. In 1888 she opened medical work in the building adjoining the boarding school, which has served all these years, although when it was purchased it was already old. As soon as it was known that there was a woman's hospital and dispensary where men were not admitted and where women could be seen and treated by a woman, patients came in increasing numbers. Among them were those suffering from the most acute diseases, down to those who had but imaginary ailments, using these as an excuse to get a chance to see the foreigner and find out what kind of medicine she used. Often they asked the doctor to take some of the medicine herself, in order to be sure that she was not trying to poison them. The largest number, of course, were from the class of slaves or servants, coming for themselves or for their mistresses who could not go out, and old grandmothers, old enough to appear on the street without losing character. Occasionally a serving woman from the palace came in a chair, bringing a retinue of servants with her, and now and then a woman of the better class. On account of failing health Dr. Howard was obliged to come home at the end of two years, and for a year her successor was anxiously looked for. Although Drs. McGill and Scranton kindly gave their services there were many unwilling to come to a man, and frequent were the inquiries as to when a new "doctor lady" would appear. Dr.

Rosetta Sherwood, who later became Mrs. Hall, arrived in the fall of 1890. In 1893 Dr. M. M. Cutler came; and when, in 1895, Dr. Lillian Harris came, and Dr. Hall returned with her, it became possible to branch out in the medical work. Dr. Hall going to Pyeng Yang in the spring of 1898.

During the first years it had been very necessary to be cautious about open religious teaching and there was very little teaching done in the dispensary, only an effort made to win the confidence and love of the women and to disarm them of fear. But just as soon as it was deemed at all safe to do so, one of the missionaries, and later a native Christian woman, read, explained, answered questions, gave or sold books and tracts to those who would have them, or invited to services, as opportunity offered, for at least an hour before the consulting room was opened. Then, as now, the aim was to have every woman who came for medicine take away with her also some spoken or written word of Gospel truth. There are many earnest Christians in Korea to-day, and others in heaven, who first heard the message in the waiting room of the dispensary. In the hospital wards there was a better opportunity for work that showed immediate results, as there the patients would usually remain for some days. Many a woman who came in as a "raw heathen," never having heard of a Gospel, heard, received, believed, and went home to tell the good news to her family. Too much cannot be said of the self-sacrifice and self-denying devotion of the physicians who for years worked in this small and poorly equipped building known by us as the Chong Dong Woman's Hospital.

In 1897 or 1898 dispensary work at East Gate, almost three miles distant, was taken up. Baldwin Chapel, named in honor of Mrs. Baldwin, who had sent the first money to the Woman's Foreign Missionary Society for work in Korea, had been built and evangelistic work carried on there for some years, and a small building for dispensary purposes had been erected. In the spring of 1898, Seranton Home, erected by the New England Branch, was completed and Dr. Harris and the writer took up their abode there. In time the number of dispensary patients at East Gate came to outnumber those treated in the Chong Dong dispensary. Further reinforcements came in the persons of Dr. Emma Ernberger and Dr. Esther Kim Pak, who completed her medical course in America in 1899. Dr. Harris was transferred to Pyeng Yang to take the work Dr. Hall had to give up because of broken health, and Dr. Ernberger took charge at East Gate. Dr. Harris, in her devotion to her work, laid down her life in Pyeng Yang. She was the second to do this, for Dr. James Hall had fallen a victim to exposure endured when working among the wounded after the battle of Pyeng Yang in 1894.

A new hospital had long been needed in Seoul, and it was finally decided to locate it at the East Gate, calling it the Lillian Harris Memorial Hospital. Cincinnati Branch furnished almost \$20,000 for this purpose some years ago; but before conditions were such that the building could be begun needs had so changed that a much larger building was considered necessary, combining under one roof hospital, dispensary, training school and home for nurses. This requires an additional sum of \$15,000, with all expenses kept as low as possible. When finished this will be one of the finest buildings in the city, with its admirable plans so well carried out.

About six years ago a training school for nurses was established by Miss Margaret Edmunds. The first pupils were those who had been acting as drug room and dispensary assistants. There is a six years' course of instruction, which will be shortened

all textbooks are translated into the Korean language. The first two graduates received their diplomas last spring.—*Woman's Missionary Friend*.

THE CHRISTIAN EDUCATIONAL ASSOCIATION OF KOREA.

(On April 27th, 1900, the following note was sent round to those connected with institutional educational work in the Korea Mission.

DEAR FRIEND:—

We, the undersigned, feeling deeply the need of your help and inspiration suggest that you join with us in forming an Educational Society in Korea for the following special reasons:

- (1) To secure as nearly as possible an uniform curriculum in the different schools of our several Missions.
- (2) To work out plans for the translating and printing of the texts necessary in our higher school work.
- (3) To foster co-operation between the different schools.
- (4) To improve teaching methods.
- (5) To unite in facing the influences which are at work to deprive our institutions of their spiritual power and influence.

After discussion with several interested in such an Association we would suggest that all these who are engaged in educational work who find it possible to do so, shall meet in Pyeng Yang on June 1st and 22nd and consider the formation of such an Association.

As we are strongly impressed that this is a very important step we hope it will meet with your approval and co-operation. Pyeng Yang is suggested because about seven of the fifteen or more in different educational work can be there at that time. Whether you can come or not some of us will be glad to correspond with you on the matter.

Yours Sincerely,

A. W. WASSON, A. L. BECKER, G. S. McCUNE

In response to this call members of the school staffs from Pyeng Yang, Song Do, Seoul, Kong Ju and Taiku met in Pyeng Yang at the home of Mr. McCune on Tuesday the 22nd of June. The meeting was called to order by Mr. McCune and the purpose of the gathering was stated. After prayer by Mr. Wasson and Mr. Billings the discussion on organization was opened.

Moved and carried that Mr. Becker be elected temporary chairman, that Mr. Greenfield be temporary Secretary, both officers to hold office until constitution be adopted.

Moved and carried that an Educational Association be formed.

Moved and carried that the Chair appoint a committee of three to draft a Constitution and By-Laws, Chair appointed Mr. McCune, Mr. Wasson and Mr. Reiner.

Moved and carried that sessions be held this afternoon from four to six to discuss curricula and from eight to ten this evening to discuss textbooks, the afternoon discussion to be opened by Mr. McCune and the evening discussion to be opened by Mr. Youn Chi Ho.

The meeting then adjourned and met again at four o'clock in the afternoon. Mr. McCune presented an outline of the Pyeng Yang Academy Curriculum in opening the discussion. After a number of questions had been asked and some further discussion took place, the meeting adjourned.

At eight o'clock in the evening the meeting was again called to order by the Chairman and the report of the Committee on Constitution was presented.

Moved and carried that the report of the Committee be received and taken up section by section. This was accordingly done and the Constitution was finally adopted as a whole. Motion to this effect seconded and carried.

CONSTITUTION OF THE CHRISTIAN EDUCATIONAL ASSOCIATION OF KOREA.

CONSTITUTION.

ART. I. This organization shall be called the Christian Educational Association of Korea, and its Korean name shall be Tai Han Kitokoyukhai.

ART. II. The object of this Association shall be promotion of Christian Education in Korea.

ART. III. All members of the Protestant churches in Korea who are engaged in educational work may become active members. The Educational Committees of the various missions and other persons interested in educational work may become associate members. The membership fee shall be one yen per year.

ART. IV. The officers of this Association shall be a President, Vice-President, and a Secretary-Treasurer, elected annually, who shall perform the duties usually pertaining to these offices.

ART. V. There shall be two standing committees, namely; an Executive Committee and a Literature Committee.

Sec. 1. The Executive Committee shall consist of the three elected officers, who shall have power to transact all necessary business ad interim, subject to the ratification of the Association at its next meeting. It shall further appoint special committees to pass upon any manuscript presented for approval. It shall arrange program and place of meeting for each session of the Association.

Sec. 2. The Literature Committee, composed of three members appointed by the President, (except that its chairman shall be the Secretary of the Association) shall secure all available information bearing upon educational problems in the East and keep members of the Associations posted on the same.

ART. VI. There shall be an annual meeting of the Association to be held on the Thursday in June which falls on the twentieth or immediately thereafter.

Moved and carried that a special meeting be held this year about the time of the New Year at the call of the Executive Committee.

Moved and carried that recess be taken and that a nomination committee be appointed by chair to bring in nominations for officers.

After recess, the nominating committee reported the names of Dr. Baird, Mr.

leches and Mr. Wason, respectively for the offices of President, Vice-President and secretary.

Moved and carried that the Secretary be instructed to cast the unanimous ballot of the meeting for the officers named.

The discussion of the evening on Textbooks was then taken up by Mr. Yoon Jai Ho. The revelation of the lack of proper textbooks made clear that this must be the great work of the newly formed Association. Easy mixed script was recommended as the best language for textbooks.

It was moved and carried that the Secretary of the Association be notified of the commencement of work on any subject and then if it thus became known that two men were working on the same subject, that the secretary call the attention of the men concerned to that fact.

Moved and carried that the Secretary furnish blanks to the members of the Association for such information as the Executive Committee shall deem necessary, these blanks to be filled out as requested.

Moved and carried that the mid year meeting be held in Song Do and that the next Annual Meeting be held in Seoul.

The meeting was then adjourned with the earnest feeling in the hearts of the members that a beginning had been made towards cooperation in a work that seems with possibilities for helpful fellowship.

M. WILLIS GREENFIELD, *Temporary Secretary.*

THE MAN WHO SEES.

NOTE: The following, by Miss Anna Rae Mills, tells of the same blind man of whom Mr. Kagin wrote in the August number.

I wish you could see his smile! In repose, his face is thoughtful, wistful, seeing things—not things close by—those physical eyes see nothing in this physical world—but far off, things in another world, the world where life is true, where purpose conquers poverty, where love sees through blindness, where God is the light men see by. It was so I saw him first—dusty, dirty, tired, at the end of a two-hundred mile walk. For that's what it meant to him—the chance to learn to read—two-hundred miles of groping, alone with his staff and his God, over a rough, rocky mountain path, and then another two hundred miles back again. To be sure, each time the price of a ticket by train had been given him, but that price would buy necessary materials for reading and writing, and as there was no other way to save that money, he walked. And it was thus he came to our back-door, and I saw it there—the vision of the other world—on his tired, pock-marked face. Mrs. Bruen asked him if he was tired. Then he came back to this world, but he brought the other—with all its visions—in his smile! "It is no matter! I have learned to read!" Strange, isn't it to find a deeper, sweeter happiness on a blind Korean face, than I ever saw on a human face at home?

Away out in a mountain village he heard the story of Jesus Christ, and into his empty, sightless life was born the passionate longing that possesses every Korean Christian—to read the words of the living Lord, day by day. So he cut up an old

Standard Oil tin into queer little bits, and each piece represented a letter of the Korean alphabet. These he taught his friends, so they could string a verse of scripture for him, and he could memorize. Thus he learned the first six chapters of John! Then one day the Missionary came, and after the service he noticed a quiet little man in one corner busily fingering his string of tin beads—a rosary of the words of Christ—not blind prayers. Interested, he asked what it meant, and the man looked up with his winsome smile and his blind eyes, and read off the morning text with deft, eager fingers. Then he caught the vision, for he heard for the first time of that wonderful school in Pyeng Yang where the blind can learn to read!

He only had a scrap of a farm, and there were the wife and the two babies to take care of. The next years were hard grind and bitter saving, but it ended in the light, for Pak had seen a vision, and a vision to Pak meant inevitable realizations, for this world doesn't make obstacles big enough to stop men like Pak! In one short month in Pyeng Yang he learned to read, a feat never before accomplished in less than three months, and started home. With his vision satisfied? Oh, no! He has the habit now, and one vision realized only means another in its place—a bigger one, caught up in that land where Pak sees, and its got to come true, just as the first one did, even though at the price of the same hard grind and bitter saving, and even though the spirit of sacrifice must touch other lives besides Pak's this time. You see there are other blind men down in Southern Korea. Had you thought of that? No? Well, Pak had, "They are not like him," perhaps you say. No, that's the point, they're not like him, they can not read God's words, and not till every one can, will that second vision come true. He came to Taikun to talk about it, and it was then I saw him first. He said we must have a blind school in the South too, for there are many blind people in our provinces, who can not go so far to the north. "Of course," he said, "I may not be wise or clever enough to teach it (they had told him in Pyeng Yang he was just the man to do it!); but I want to help, and I'll do anything I can, and if you think I could, I'd like so much to teach. At least I can make books for it. I have no money to buy a Bible, so I am going home now to make one. I will write out the first six chapters of John from memory, and while I am doing that I can teach my wife to read, and then she can dictate the rest to me. That will take about a year, and I thought perhaps meanwhile the churches would see if they could not get money enough to start a school. It was just about time for our Normal Class for Korean helpers, and so he waited to present the matter to them. After it had been explained, and they had been urged to plead for money as they went from church to church, one man jumped up, exclaiming, "Now there is only one way to get money, and that is to give first. We can't ask others to give where we have done nothing ourselves." He had scarcely finished before two or three more were on their feet "I'll give fifty yen!" "I'll give a yen." "I'll give two yen"—all over the room the eager responses came, till in a few minutes from that little group of Korean men twenty-five yen were pledged—Oh, if I could only make you see what that means to a handful of poverty-stricken Koreans! What it means in sacrifice—not sacrifice of luxuries—but sacrifice in clothes and food that are needed day by day to keep life strong and vigorous.

THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Edited by Katherine Wambold.

Annual subscription, including postage, one yen, or 50 cents gold or 2/1 English Currency.

Single copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to

Mr. M. H. Hogel, 156 Fifth Ave., New York, Dr. A. R. Leonard, 150 Fifth Ave.
New York, Rev. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

Upon business matters address Rev. F. G. Vesey, Business Manager, Seoul, Korea.

The Northern Methodist Mission and the Northern Presbyterian Mission are holding conferences to decide on division of territory.

We hear of wonderful tides of revival in China. From Kiangyin, Kashing Tungshiang Hingwha and other places we hear stories similar to those which thrilled us in Korea two years ago.

On 17 September Mr. and Mrs. Hugh Miller and two children arrived from furlough. (British and Foreign Bible Society).

Y.M.C.A. SEOUL, KOREA, AUGUST 7th 1909.

The rainy season is on us but instead of giving everybody the blues, we are all heaving a sigh of relief because a threatened drought has been averted. Rice is the staple here (even we "foreigners" have learned to depend much upon it), and rice needs, as you know, plenty of water.

We held our first commencement exercises in the new hall this year and you may be sure they were carried out with due Eastern elaboration. The Korean Minister of Education made the principal speech, bearing down heavily on the need of industrial education, the Minister of Industry following in the same vein.

I showed the latter through our workshops. He said that he was very desirous

that we should work in harmony with the efforts of his department in the same direction, and promised to help us in any way he could. A few days later he sent a deputation from his office to go into our plans more fully.

The heat of summer has not (to mix metaphors) cooled the ardor of all our industrial students. At their own request, several continued and are still at work even in this sweltering weather. This is true also of the Bible classes, some 17 of which met each week in June with an aggregate weekly attendance of nearly 300, to say nothing of the regular classes for students, office men, etc.

One of the biggest events of the year was that given over by the city to general Field Day Sports, in which practically every school in the city participated. There were nearly 12,000 in all. They gathered in camps side by side, each with its gay banner, the camps stretching out to form a great circle half a mile in diameter, within which many sorts of sports were carried on, some like our own, others most unique.

Good Korean mechanics are in demand. Already we have placed one man as assistant steamfitter on the new Imperial palace job; two more have had their wages and expenses paid to work as tinmiths in Pyengyang, while we are now being asked for men to do brick-laying and interior carpentry. Even Grand Rapids furniture men, whose products are known the world over, would pass a kindly judgement, I am sure, on the examples of blind dove-tailed work turned out by our boys in their recent examination.

Socially, our new Shuffle-board has made a hit, albeit we had to make it ourselves, as even the American manufacturers hinted that the freight would be ruinous; some of our boys are already quite expert.

Judging not only from the records, but from a hundred signs of encouragement the past year has been one of remarkable progress: in Religious work, notably for the growth in Bible classes; in Educational work, because of the proper housing of our school, more unified courses, and enlarged Industrial classes; in social life, because of the unusual attractions of our new building and equipment. Our faith is strong for the future.

Letter from GEORGE A. GREGG.

GIVING IN KOREA.

Koreans are generous givers. During the past year the native church with a baptised membership of 25000 gave eighty thousand dollars, not withstanding that labor is but twenty cents a day, and that it was a year of very hard times. But their leaders nevertheless from time to time exhort and encourage them to more generosity. Last Sunday Pastor Saw thought the collection plate held too many coppers in proportion to nickels and silver, and gently stirred up their pure minds by way of remembrance as follows: "Honorable brethren, this plate looks very dark. When our dear Lord died for us, our sins were very, very dark, but with His own precious blood he washed us and made us pure and clean; and now, when through His sacrifice we are white, shall we not give Him white money instead of only the darkest and poorest?"—LILLIAN HORTON UNDERWOOD.

Serail, 23 September 1909



THE WONSAN ACADEMY, 1909.

WOMEN'S ACADEMY, SYEN CHUN.

LOUISE M. CHASE.

The Academy for girls and women opened on the fourteenth of October, last year, with a six months' term. Three grades were carried, the first and second in the regular course, and the preparatory. The course of study is that adopted by the Mission.

A number of girls and widows have been in attendance from distant places, but the pupils are mostly girls who have been graduated from the Syen Chun Grammar School. Several young married women began the course of study, but the most of them have given it up, wisely deciding that home duties were more important.

The enrollment for the year has been thirty seven. Mrs. Rose has rendered valuable assistance in teaching Physiology during the entire year. Sonai, the girl graduate from the Seoul School, has been a satisfactory instructor. Chinese has been taught by church officers.

We had a renewing of the revival which passed through the land two years ago.

MOVING TO KANG KAI.

RALPH G. MILLS, M. D.

We may not have airships and automobiles in Kang Kai, but we have one advantage. Did you ever hear of a man saving money by parcel post? Everything of immediate necessity that could be squeezed into a box or bundle weighing less than thirteen pounds was securely sewed up in cotton cloth and sent,—clothes, groceries, lamp chimneys, hats, drugs, hospital supplies, books, plants, and other things too numerous to mention. Mr. Rhodes, who was the recipient of all these packages, after receiving about one hundred, began to wonder if he would not have to move out to make room for them. Our goods were finally packed up to be sent by freight to An Tung and then up the Yalu on Chinese junks.

THEOLOGICAL SEMINARY.

CHARLES ALLEN CLARK.

The Presbyterian Theological Seminary was founded in 1902 and graduated its first class in 1907, seven men. One is a foreign missionary now in Quelpart. One is Saw Hang Non's brother at Sorai. Four are in Pyeng Yang territory and one is at Syen Chun. This year the second class graduated eight men. The total enrollment this year was one hundred and thirty-eight.

The money for the building, ten thousand yen, was given by a lady in America who doesn't wish her name mentioned in connection with the gift.

The course of study covers five years, of each of which three months must be

spent in residence, and nine in assigned study upon which they are examined. Preliminary to the five years is a three years course for helpers.

This year Moffett was Chairman of the Faculty, and Swallen, Lee, Gale, Reynolds, Bell Foote, McCutcheon, Engel and Clark taught. Tate was the other Southern Presbyterian man last year. The Seminary as to teaching, expense and management is jointly governed by all of the Presbyterian bodies in Korea.

PERSONAL REPORT OF J. F. PRESTON TO MOKPO STATION.

JUNE 30, 1908—JUNE 30, 1909.

It is hard for the foreign missionary to realize that this is the day of specialization of work. He must be a "Jack-of-all-trades" and a dabbler in many departments of human thought and activity before many years have passed in the pursuit of his anomalous vocation. Hence everything he ever learned before coming to the field will be useful some day, and a great deal he neglected will have to be laboriously acquired under unwonted conditions.

In taking a glance backward at the year's work, the out-standing feature seems to be the multitude of things perforce attempted. Most of them have yielded results, however small. There is hardly a department of work that has not claimed a portion of my time; and only by a firm refusal did I escape being drafted for six weeks service in the Theological Seminary. Preaching, itinerating, teaching, examination of candidates, Leaders' Conferences, superintendence of Medical and School work, building, and negotiating for land, is a general enumeration of the activities that have kept one too busy to brood over the idea that one is at least three days behind the times.

I shall report in detail, first on the Local, then on the country work.

I. THE LOCAL WORK. It would be hard to find a more interesting congregation of Christians than that at Mokpo. When Mr. Bell located here eleven years ago, the place was a little straggling fishing village, with not a professing Christian in it. At the end of six years of seed-sowing he left a neat house of worship and a little group of two score Christians, one-third of whom were baptized. To-day Mokpo has a population of approximately 3,000 Japanese and 10,000 Koreans, and enjoys many of the modern conveniences, amongst which may be mentioned an admirable water-works system nearing completion. Here is located the Japanese Vice-residency of the Province, the County officers, and largest mercantile houses in this section, making it already the political and business centre and assuring its future. Too much stress cannot be laid upon its strategical importance to our work. Even during the past year of financial distress, scores have moved into Mokpo to live, driven in by the disturbed conditions in the country incident to the insurrection, which has made both life and property insecure.

The Church has grown faster than the town. It now numbers 170 baptized members and eighty catechumens. The Church building, doubled in size three years ago, has long since become too small, and pending the erection of a new building, the congregation is divided, the women worshipping in the new school house. The congregation now numbers 500 to 600. 124 candidates were examined this year, of

whom forty were baptized and sixty-four received as catechumens. The Sunday School is flourishing, numbering about 400. The Church continues to exercise its wonted liberality, but the amount of gifts has been curtailed because of the great financial depression prevailing, and felt most by our members who are for the most part merchants and wage earners. Within the year, wages of a day labourer in the port have fallen from 25 cents to 15 cents per day. In spite of this, the church has given liberally to all causes, has continued its support of the evangelist in the country, and has borne one-third the expenses of the local schools. Evangelistic work by church members has been conducted extensively, both in and out of town, by members as their business would allow.

The spirit of the Church was never better than at present. Early in April, after several days of united prayer, Dr. Reynolds came to hold a meeting for us, but after having preached only three times, he was unexpectedly called home. However, the meeting was continued for a few days longer and a great spiritual blessing was received. The local evangelistic work has been greatly quickened by the arrival of Dr. Forsythe, who has set a tireless example to all in the matter of prayer and individual efforts for souls. Always a distributor of tracts as long as any are in sight, on one occasion he "turned loose" 10,000 in three days at Mokpo. These, with others, as I afterwards learned, were mostly secured by the Christians, judiciously hoarded, and used by them for weeks afterward most effectively in their efforts among the unaved.

THE MEDICAL WORK has been far-reaching in its service to the Gospel, favorably influencing all it has touched. Every Doctor in the Mission, save one, has had a hand in its clinics this year. Special thanks are due Dr. Wilson, of Kwangju, for repeated assistance. When Dr. Oh came on Nov. 1st, he found the clinic running only about a dozen patients a day, due to protracted absence of a doctor from the Station. Dr. Oh steadily worked it up to fifty a day in less than five months. Dr. Forsythe has since brought it up to seventy a day.

I wish here to bear testimony to the high order of work done by Dr. Oh. Refined, modest, and unaffected, a shining example of what a Christian gentleman should be, he won the love and confidence of Koreans and foreigners alike, and rendered the church inestimable service in his all too brief sojourn amongst us pending the arrival of Dr. Forsythe.

SCHOOLS. Two events have made this the banner year for the local school for boys. The first was the arrival, in Nov., of Prof. W. A. Venable. Combining educational experience with rare common sense, he has from the first made himself felt in his chosen field, and has taken a large share of the burden and responsibility of the school work off my shoulders; teaching the teachers (through the medium of English), drilling the boys, and as Principal exercising a watchful oversight.

The second event was the completion, in November, of the John Watkins Academy building, so named in honor of my beloved friend, Dr. J. S. Watkins, Pastor of the Spartanburg First Church, by which I am supported. In size it is 40x42 feet, built of dressed stone and finished in Oregon fir, at a total cost of \$1025.00 exclusive of site and grading. It is pronounced the handsomest building in town, though not the most costly, and it is built to stand until every other building in the country has fallen into ruins. Japanese, Chinese, Korean, and American workmen all lent a hand in its construction.

The enrollment for the year was 92, with an average attendance of 75.

THE GIRL'S SCHOOL, organized over two years ago, has done splendid work, enrolling over fifty. Korean girls, like their foreign sisters, learn more rapidly than the boys, and our Christian girls are in striking contrast to their heathen neighbors living in ignorance, seclusion and neglect. One of the most gratifying evidences of the power of Christianity in this country is the elevation of women and the gradual amelioration of their condition. We trust that the girls, too, may have at no distant day a suitable school building. This school has one of the finest young women in Korea as teacher, this good fortune having come to us by her marriage with Mr. Nam, of our Boys' Academy.

Mrs. Preston has continued with eminent success her duties as home maker. It has been a pleasure to have Miss Martin and Mr. Venable as members of our household, and a number of visitors have gladdened our home at various times. Besides receiving the ever-present Korean caller, and visiting in the homes of the people as opportunity offered, Mrs. Preston put in several months of teaching the Girls' School and a Woman's Bible Class, and we both assisted for a week in the Kwangju Women's Bible Conference.

COUNTRY WORK. An examination of the statistics given above will show that I report twenty-three country churches formally recognized, that is, where we have either baptized members or catechumens. In addition, I report eleven other meeting places in seven counties, exclusive of the groups on the islands which Mr. McCalle has been looking after since October. At that time we took a ten days' trip together through these island groups, and since that time he has not only looked after these, but opened a number of others, besides actively assisting in the care of four Churches across the bay which I turned over to him in the spring.

A most gratifying growth has been observable in the two counties assigned to Mr. Knox. He accompanied me on both fall and spring trips through this section, getting in touch with the work and assisting in the examinations; and now with a tried helper to assist him and a colporter in the field, he has the situation well in hand.

The growth of most of these country groups has been, with a few exceptions, steady and satisfactory. Some of the hindrances have been, the disturbed conditions created by the insurrection, still very active in this Province, and rendering work more difficult than before; our inability to secure all the native workers that we need; and the immoderate demands made upon my time by the material development of the Station. This year I have the unique experience of reporting no baptisms in some recognized groups—six out of the twenty-three. This is due, in four of them, to internal disorders due to lack of proper native oversight, and is only temporary; and in two of them, where we have fifty catechumens, to my inability to visit them during the year in person.

Six groups reported last year, with a baptized membership of 152, catechumens 80 and 784 adherents, were last September turned over to Mr. Bell, of Kwangju; and in order to show the growth of the work of the Station this year as compared with last year, these statistics are deducted from the figures reported last year.

During the year I held local Bible Classes, lasting a week, at three central points in the field, each of which was participated in by the surrounding Churches. In two I was assisted by my Helper, Mr. Im, and one I conducted alone. This Helper has stood by me faithfully. In the spring he took the second year's course in the Seminary,

and Mr. Yoo, another veteran worker, the first year's course. The latter I have taken on as a Helper. Both are Elders.

The Station Bible Conference, held at Mokpo in early January, was a great success. 135 delegates, representing most of the recognized groups, participated, and in addition a goodly number of the local congregation. Mr. Bell and I, with Helpers Im. Pyen and Yoon, did the teaching.

With the close of this statistical year (June 30th), ends my formal connection with Mokpo Station. The death of Dr. Owen on April 3rd, leaving Mr. Bell the only active evangelist at Kwangju, necessitated my return to that station. In accordance with Mission action, therefore, I moved to Kwangju on May 19th, making several trips in that territory while actively assisting Mokpo.

It is with deep regret that I leave Mokpo, and I can do so only on the conviction that I am going to a needier field, and that the work in which I had been engaged for four and a half years will be carried on. I trust the local church is in shape to venture calling a native pastor, becoming one of the first organized churches in the Mission. For the rest, I feel sure that my fellow workers, with whom I have been so pleasantly associated in the re-opening of Mokpo, are now ready to drive the language aeroplane alone and attempt more sustained flights. I know that, trusting in Him through Whom we can do all things, they will press on from the small beginnings made to the glorious consummation—the evangelization of the 30,000 people in the territory of this Station.

J. FAIRMAN PRESTON.

Statistics	1909	1908*
Total Number Meeting Places.....	34	25
Groups (formally recognized)	23	16
Adherents	—	1750
Baptized Members (Communicants)	441	284
Catechumens on roll	496	315
Added during year.....	302	273
Adults baptized	156	120
Total number examinations	666	561
Church Buildings	18	14
Schools	5	5
Scholars	220	193
Contributions (U. S. Currency)	—	\$1089.58

* Statistics for 6 points (groups) turned over to Mr. Bell in Sept. '08 deducted from last year's figures.

KOREAN STUDENTS' ENTHUSIASM.

REV. GEORGE S. McCUNE.

The closing meeting of the fall semester of the Union Christian Academy was one not soon to be forgotten. It was a men's missionary meeting to say farewell to Kim Hyeng Chai who was to go to Chay Chu as the institution's missionary representative. The student's missionary organization, begun some years ago, has grown gradually until it now includes a majority of the student body. Some of the members have taken a pledge of full consecration to the Master's service, while all promise to preach the Gospel at every opportunity. They preach regularly on the streets of Pyeng Yang on Sabbath and some of them go out to churches a short distance from here, preaching on the way. All of them are pledged to spend their time as far as possible in assisting their home churches during vacation. But this was not enough. Some of them thought they ought to send a man to represent them in some locality where the Gospel was not being preached. After having this conviction that they ought, they wondered whether they could and upon deciding that they could at a sacrifice, the matter as to the "will" came up and one evening they decided to try. They canvassed the student body and raised pledges for some 250 yea. In the meantime they had asked us about whether they should do so or not. We had our fears that, although it might be a very good thing, Satan might use it in the future to create ill feeling and make factions in the Union School, and we did not encourage them in it. We were trying to plan what we could do if the money should be raised, when they came and told us that they would like us to tell them what they were to do with the funds. They wanted to send a missionary and they didn't care whether he were a Presbyterian or a Methodist. They wanted to do as we decided. It was thought wise by all means to do the work so that it would be under the control of the church, whether Presbyterian or Methodist. Mr. Becker suggested that the Presbyterian church use the money this year since it could be under the control of the church. The matter was then brought up to the Presbytery's Committee on Missions and they heartily approved the scheme, but where was the man? Mr. Blair then offered to give up his secretary, Hyeng Chai, a man who is very popular with the students and who has been one of the teachers, an indispensable man here but the very man to go. His going, of course, meant a smaller salary, leaving home comforts and opportunities for the study of special subjects this year; but with marked consecration he decided to go.

The recital of this whole story at the last service on the last day of school was electric. Some students who had been indifferent to missionary work caught the spirit of that last meeting and resolved to spend much of their vacation in preaching. Many students have special positions under the church officers, some of them preaching to the heathen, some of them taking the place of men who came in to Normal Institute, some of them holding Bible classes and many of them teaching in the schools and helping in their home churches. The spirit of consecration that has manifested itself in their missionary zeal has so taken possession of them that Politics and "love of country" have taken their proper places, not first and not wholly left out.

可認物便郵種三第日一月七年八十三治明

(行發日五十四一月每)
可認物便郵種三第日一月七年八十三治明

THE
KOREA MISSION FIELD.

VOL. V SEOUL, KOREA, 15TH NOVEMBER, 1909. No. 11.

A MILLION SOULS FOR JESUS.

"Jesus said unto him, if thou can'st believe, all things are possible to him that believeth."—Mark IX. 23.

A million souls for Jesus!
Lord, this can surely be!
A million souls for Jesus!
'Tis not too much for Thee!
Is not Thy Word all powerful
To touch the sinful heart?
Is not the Spirit willing
Thy Word of Life to impart?

A million souls for Jesus
In this dark land of sin!
A million souls for Jesus!
Lord, now the work begin!
Make us thy servants willing
Thy blessed will to do;
Give us thy Holy Spirit
Fill us with power anew.

A million souls for Jesus!
Sound out the watchword true!
A million souls for Jesus
The work of God to do.
Korea's cry is mighty,
But God is mightier far;
No band of evil forces
His purposes can mar.

Refrain:—A million souls for Jesus!
Lord, grant our hearts'-desire!
A million souls for Jesus!
Lord, spread the Gospel fire.

The above lines were suggested by the watchword of the missionaries in Korea gathered in conference and given out as "A million souls for Jesus." They were written October 11, 1909 in Seoul by Robert Harkness.
—Copyrighted.

A Story of Korean Prayer.

Mr. Kil the Korean pastor of the large Central Church in Pyeong Yang having felt for some time that a kind of coldness had come over the Christians in the City, resolved with one of his Elders to go to the church every morning at dawn to pray. These two men with humble trustful faith, thus continued in prayer every morning at a little after four for about two months, without having spoken to anyone about it,—in fact I think no one knew of it. But somehow when it gradually became known to a few, some score or more united with them in these morning prayers. Then the pastor seeing there was a desire on the part of others to join him, announced to the Church on Sunday morning, that any who wished, to pray with them at this time might do so, and that the bell would be rung at 4.30 a.m. The next morning at one a.m. the people began coming, and by two o'clock several hundred had gathered. When the bell was rung there were some four or five hundred Christians present, and after a few days the number who met at this early hour was between six and seven hundred. On the fourth morning while praying, suddenly the whole congregation broke down weeping for their sins of indifference, coldness, and lack of love and energy for work. Then came the joy of forgiveness and a strong desire to be shown ways and means to work for God. Four more mornings were thus spent in prayer, singing praises and asking God's direction, when the pastor thinking that it was now time to do something, asked how many would give a whole day to go out and preach to the unbelieving souls and lead them to Christ. All hands went up. Then he asked how many will go two days. Again nearly all hands were raised. At the request of three days fewer hands went up but still many, and so on through four, five and six days, the number gradually lessening, but even for seven days there were quite a number.

That was a blessed communion which they partook of on the following Lord's day, and since then the whole Church is eagerly going out and leading others to Christ.

W. L. SWALEN.

The Editor would call attention to the fact that these people promised altogether over 3,000 days of work, making a total of nearly 6 years continued work for one man. Churches who cannot afford an extra assistant might try this. It is also suggested to pastors anywhere, who find their churches growing cold and careless, that Mr. Kil's method would be a good one to follow.

Some Gleanings from the Harvest in Korea.

BY MR. DEHNHUSEL.

Protestant Missions began work in Korea twenty five years ago. The Presbyterian Mission (North) alone reports this year 25067 communicants, or more than 1000 for each year of work.

There are nearly 24000 catechumens enrolled, while the total number of adherents is 96668.

There are 107 missionaries in the Presbyterian Mission.

The church contributions for the past year amounted to \$81075.00 gold, or about \$8.25 for each communicant, when the daily wage ranges from 20 to 40 cents.

There are 57 organized churches and over 900 places of regular meeting.

188 students attended the theological seminary the last year. Two years ago the first class of seven was graduated, one of whom was sent as a missionary to the island of Quelpart off the S. W. coast of Korea, where he has been laboring faithfully since, with the result that a flourishing work has commenced there. This year, 1909, eight men were graduated and ordained to the ministry and one of them is being sent as a missionary to the Koreans in Siberia.

There are 500 students in the Academy at Pyeng Yang and 45 in the college. Three other academies are conducted by the Mission, one each at Seoul, Taikun and Syun Cham. There are also three academies for girls in the Mission enrolling last year 230 students.

Plans are being made to open two new stations beside the eight already in existence.

In connection with the Mission there are 589 primary schools enrolling 19016 boys and 2511 girls.

There are 3163 baptised infants on roll.

Six hospitals ministered to over 50000 patients the past year.

There are five Presbyterian churches in the city of Pyeng Yang and four in Seoul.

In the Pyeng Yang field 176 Bible Classes for men were held during the year with an attendance of 3018 and 107 classes for women with an attendance of 4513. These classes last from five to ten days and the attendants pay all their own expenses.

A School for the blind is held at Pyeng Yang with an attendance the past year of 11 persons from five provinces.

The new Station at Kang kai in the far north is being opened this year, two residences being now erected. There are over 900 Christians in the city already. They are building a large church entirely at their own expense.

All the Missions in Korea have united in the publication of a hymn book. Within a year of its issue the whole of the first two editions of 120000 was sold.

Arrangements have just been consummated whereby the whole of Korea is now apportioned to the various Missions, no two Missions working the same territory, except in the large cities, and none of the country being neglected in the plans for work.

The Board of Translators promise to have the complete Bible in the native Korean script before the end of the year 1909. The New Testament has long been translated and portions of the old Testament, but for the rest the Koreans have been dependent on the Chinese versions.

English Church Mission.

When in 1891 the head of the Mission desired to plant a hospital here, some stir was made by foreign residents who objected to the existence of a hospital for so-called "natives" within the boundaries of the Foreign Settlement although it was next to

impossible then to obtain secure tenure of land outside it, so the next best thing was done a hospital was built just across the road but inside the Korean Settlement.

This structure was in Korean style and had about 12 rooms besides the Doctor's quarters. The Doctor lived in Korean fashion; his room opening directly into the wards. The patients lay upon hot floors Korean fashion and never a chair was to be found in the place.

In 1898 Dr. Landis contracted typhoid—he lived on Korean diet, those were days when money was very scarce.

Dr. Landis died and we lost a ripe Korean scholar, linguist and a perfect gentleman in the best sense of the word.

His mind was stored with Korean folk-lore and he was authority on all things Korean past and present. When in Korean costume he was always taken for a Korean—he had indeed the gift of speech.

He was a man of whom the University of Pennsylvania may be proud.

The present structure may be described as a compact group of buildings in brick on granite foundations; and dates back some 5 or 6 years when the whole was practically rebuilt on a larger scale.

Since 1898 the work has gone on uninterruptedly save when the place was loaned to the Japan Red Cross Society, and filled with the Russian wounded.

Dr. Weir the present surgeon-in-charge is a graduate of Cambridge, England and also of St. Bartholemew's Hospital London, England. He is a worthy graduate of St. Bartholemew's a hospital which has existed from the 12th century, he has made a special study of Helminthology while his labours for the formation of the Korean Medical Missionary Association are well known in Korea.

Now to speak of the Hospital.

The Hospitals of the Anglican Mission were those of St. Peter's for women in Seoul, St. Matthew's for men both in the capital, and St. Luke's in Chemulpa. The two former were closed down after many years of honourable work, partly from lack of funds and partly because the capital is well supplied by the excellent plants of the Methodist and Presbyterian Missions. These two hospitals were staffed by foreign doctors and foreign nurses. Dr. Baldock's skill as an intrepid surgeon is well known to all the old-timers who came here with the "down of things; as we Occidentals know it.

It is significant, that whereas, formerly St. Luke's drew patients from the 8 provinces of Korea it seldom does so now, because of the placing of hospitals in nearly all the provincial capitals through the generosity of Christians in the States.

St. Luke's can accommodate 24 male and 8 female patients. The treatment is practically free—98% of the patients are drawn from the very poorest who pay nothing for treatment.

The construction of the Railroad supplied quite a large number of emergency cases.

Being near the shore of the principal sea port in Korea, many cases come here by junks.

The foreign staff consists of the Dr. and his wife, herself a trained nurse and gold-medallist at St. Bartholemew's London, a trained nurse from King's College Hospital London, and a qualified lady dispenser.

As far as possible Korean ward boys and Korean women for the women's ward are made use of. The patients sleep upon wooden plank and trestle beds with straw mattresses which are easily destroyed when soiled.

Two small foreign wards are open for Western patients. Services are held night and morning in the wards for in patients while prayers and preachments combined with the sale of Christian literature are conducted in the out patient's waiting rooms.

A Bible woman attends to the women patients. She is the widow of the teacher of the late much lamented Rev. Appenzeller, who together with his Korean teacher was drowned in a collision near Mok-po years ago.

We have yet to get hold of the right class of ward-boys those who will do their work in the spirit of the Master, and not merely for wages. Still, a good deal is being done despite the poor instruments used.

The Doctor's and Nurses Quarters being under the same roof as the patients there is close contact between Doctor and patients who feel more or less that they are the guests of the Mission, and this falls in line with the traditional idea of Korean hospitality.

The writer has some diffidence about writing this account of the work here, and yet he feels that the good work done in the past by this Mission at a time when hospitals were few and far between deserves some place of recognition in any account of Medical Missions in Korea. This Mission also maintained a small hospital for some 9 years in the island of Kanghwa since closed down and transferred to the district of Chin-chon in Choong Chéung province of Korea.

Annual Meeting of the Korea Mission, M. E. Church, South.

Our recent Annual Meeting held in Seoul Sept. 2-5, was an occasion of great blessing to many. It was indeed a season of refreshing from the presence of the Lord. The distinctive features of the gathering was the spirit of earnest, united prayer which was manifest throughout the entire session. There were a number of definite answers to prayer, and the Holy Spirit was present to lead, to cleanse, and to empower for service. Unto our God, the Father, Son and Holy Spirit, be all the praise.

The reports showed that gratifying progress had been made in all the lines of missionary endeavor. The baptized membership shows an increase over last year of 1,112 bringing the total to 4,667. There are now 2,930 probationers, an increase over last, of 304. There have been 23 new groups organized, and 44 new church buildings have been erected. There has been a decided increase in contributions by the native members, which we take as a good evidence of growth in grace and knowledge.

The educational work also shows development, and the prospects are bright for much larger things during the next few years. At Songdo a new stone dormitory has been completed for the Anglo-Korean School (for boys); and the beautiful and commodious main building of the Holston Institute (for girls) will be ready for occupancy about December first. New buildings for the Lucy Cuninggim Girls School and the Boys Day School at Wunsan will be erected during the next year. Property has been purchased for new buildings for the Carolina Institute (for girls) at Seoul, and these will be erected in the near future. All these schools have opened the new session with a larger and more enthusiastic attendance than ever before. At

the Annual Meeting an educational policy was adopted whereby all the schools of the mission are to be more closely correlated, and thus increase their efficiency.

The medical work has likewise prospered. The new hospital at Songdo has been completed, and only awaits the arrival of equipment before it is opened. A new dispensary building has been erected at Choon Chun, the station opened since last Annual Meeting. The dispensaries at Wonsan, Choon Chun, and Songdo have been the means of reaching many hundreds with the Gospel message during the year, and the fruits have been manifest.

Our hearts were saddened by the serious illness of Bishop Ward, who was not able to present and preside over our deliberations. He was not in good physical condition at the time of leaving San Francisco, but thought the sea trip would prove a needed tonic. However, instead of improving, he grew worse, so that when the boat arrived in Yokohama he was removed at once to the hospital, and later to the home of Dr. J. U. C. Newton in Kobe. A few days ago we received the sad news of his death Sept. 20. Our hearts are bowed in grief and submission. A strong man has been called from his earthly labors to his heavenly reward. In the absence of the Bishop, Rev. J. L. Gerdina was chosen to act as President.

The report of the Committee on State of the Church registered a high mark of faith in the power of our God, and of endeavor for large things during the Incoming year. The report is given here with in full.

"We, the Committee on State of the Church, beg to report as follows; First, That we are thankful to our Heavenly Father for that measure of spiritual life and power now evident in the Church, for the native helpers' and Bible women's faith, zeal, and spirit of prayer, and for the blessings that have been received by the members of our mission.

Second, That we recognize, however, that there is a lack in spiritual knowledge and that there is not that aggressive spirit to bring lost souls to the knowledge of Jesus Christ as Saviour that should characterize all members of His Church, and that the Sabbath is not properly observed by all our Church members.

Therefore we urge that all of our workers be urged to use every effort to bring the Church to a higher standard of Sabbath observance.

Third, That we recognize that God has brought us to a point where we feel that we should take active steps for the complete evangelization of that portion of Korea committed to our Church. In order to conserve the power of prayer we recommend that, as far as possible, the week following the week of prayer be observed by the Koreans.

Fourth, That we therefore set ourselves with fixed purpose, through the help of the Holy Spirit, to the accomplishment of far greater things for God's kingdom during the incoming year; and that in humility and constant prayer our watchword be 200,000 souls for Christ this year. (Heb. 10:35,36).

Fifth, That we make special calls on our Board of Missions and the Woman's Board of Foreign Missions to send us in the early future six men and four women for evangelistic work.

Sixth, That a committee be appointed to look into the advisability of establishing another mission in the event we give up Kando.

Seventh, That monthly meetings for prayer and counsel be held in each of our stations."

There was a general feeling that the time had come for large undertakings in the name of the Great Captain of our salvation. Prayers of faith were offered for a great revival in all Korea, in Japan, in China, and throughout all the East. The promises are abundant, and the Lord of the harvest hears and answers prayer.

F. K. GAMBLE.
Secretary.

The Korean Woman's Missionary Society of Pyang Yang.

The Korean Woman's Missionary Society of the five Presbyterian Churches of Pyang Yang is entering upon the second year of its history. Organized at the Korean New Year Season in 1908 by the official action of the Union Session of the five Churches, the Society has been doing its work very quietly in a systematic and business like way with results that give fair promise of permanent success. The women of the five congregations make up the membership of the Society. The work of the society is under the direction of a central committee appointed yearly by the Session consisting of 15 Korean women and 2 foreign missionaries, a business meeting is held quarterly at which reports are received from the Evangelistic and Finance committees and all other matters that should come before the Society are brought up and discussed. The Evangelistic Committee plans the itinerary of the women who are employed by the society, and sent out on preaching tours every month, to the unevangelized villages of Pyang Yang territory. The Finance Committee with the treasurer collect the contributions of the women of the 5 churches and pay all bills. The collections are not made publicly but a member on the Finance Committee from each church makes it her business to see privately every quarter the women of her own church and gather their collections—small sums are not despised. The women are all urged to give something—if only a sen a week—and to give it regularly.

In order to keep alive the interest of all the women, after each quarterly business meeting of the Central Committee a public meeting is held on Monday afternoon at one of the churches and all the women are invited to attend. At these meetings statements are made of the financial conditions of the society and a detached account of all the evangelistic work done during the quarter is given. The women who are employed by the society as home missionaries or evangelists, frequently give an account of their work among the villages, and these talks are heard by the women with earnest interest.

Last year the society employed regularly at a salary of seven yen a month, one home missionary and three other women to assist her, giving the three women only their expenses and a small sum besides. They also sent one of their members as a missionary to the Island of Quelpart paying all her expenses and a salary of ten yen a month, and at the last quarterly meeting held about July 1st they reported all obligations met to date and a balance in their treasury of one hundred and fifty-six yen and seventy-four sen. Yi Si, the woman who went as one first foreign missionary has done good work and is winning her way among the women of Quelpart. She has written that she would like to give the rest of her life to teaching the Gospel to

the island women and the Pyeng Yang society have guaranteed her salary for six months more.

Pyeng Yang, Korea,
September 20th, 1909.

MARGARET BEPT.

First Arrivals in Korea.

MR. APPENZELLER.

At the beginning of the twenty-fifth year of missionary work in Korea, I have come to know that each individual going to the mission field passes through the same experience. Each father and mother at home finds the giving up of the loved one as hard as every other parent has found it. We all remember the picture of the parting at the station, with the dear girls and boys who stood by us to the end, and kept us from taking life too seriously.

It was the latter part of January, 1885, when we left Lancaster, Pa., for San Francisco via the Southern Pacific Railway. At the end of the first stage of our journey we found the Scranton family. Then in San Francisco Bishop Fowler ordained Mr. Appenzeller Deacon and Elder, and on February third we sailed for Japan.

There were only three other passengers on board, so naturally we had the monopoly of the wit of the first officer, who enjoyed his own oft-repeated jokes as much as everyone else.

We sighted land the last of February, too late at night to go ashore. In the morning when we woke, it was snowing great flakes, and there was a strong wind. The ship was surrounded by sampans, each containing two or more Japanese, many of whom were naked, while those who were clothed had but one garment to protect them from the raw wind. We had not long to wait before we saw another sampan containing two white men, clothed and in their right minds, who had come to take us ashore. I cannot remember who came for the Scrantons; but I can still see those blessed men who took Mr. Appenzeller and me. One was Rev. D. S. Spencer, and the other was a man by the name of Harris—he was not bishop then! They took us to the home of Rev. T. C. Davidson, where we received as warm a welcome as if we had been a long-lost brother and sister. They fed us and sent us on our way rejoicing, to spend a week with Mr. and Mrs. Spencer in Tokio. This was our first experience of missionary hospitality; there is nothing like it on earth!

Here in Japan we were to wait for a Korean steamer which went only once a month, and to consult with Dr. McClay and the missionaries to Japan with regard to opening work in Korea. All the missionaries both to Japan and to Korea, who could be present were in session at Dr. McClay's home in Aoyama, Tokio. It was thought best, because of the unsettled condition of Korea, to send Mr. Appenzeller and me on ahead to reconnoitre, and to leave the others in Japan for a while. It was towards the end of March when we left for Nagasaki. There we found Miss Russell and Miss Green pioneering the school for girls.

When we finally boarded the little *Tsuruga Maru*, we found our passengers were the Rev. H. G. Underwood, going as a missionary to Korea, and Drs. Soudder and Taylor, from the Japanese Presbyterian Mission, bound for a sight-seeing expedition. Let no man pride himself on his ability to enjoy a sea voyage until he has tried the *Tsuruga Maru* or her sister along all almost unknown coast, mid rain and sea

which apparently go every way at once, especially up and down. My only amusement was gathering little pools of water on Mr. Appenseller's new rain-coat, and pouncing them out of the port-hole, which was directly over the middle of my berth. Four days of this with a captain who apparently never ate, but drank a great deal, took us to the outer harbor of Chemulpo, where we anchored three miles from land on Easter Sunday, April 5, 1885.

In a drizzle we were paddled in sampans to the rocky arm of shore which received us, and much quicker than I can tell it we were surrounded by a lot of Korean coolies, who seized our belongings and carried them off, while we weakly followed to the old Diabute Hotel. We were shown to an apartment joining one given to the three gentlemen, Messrs. Scudder, Taylor and Underwood. Our bed was a shallow box of pine wood, over which were spread a couple of blankets, with more for cover. There were neither pillows nor sheets. The hall afforded one washstand for the use of all the guests of the hotel. For a week we tried to eat that which we could not, because it was not fit for food. For once I knew that I was a burden, for without me Mr. Appenseller could have gone to Seoul. As it was captain McGlensie would not allow another woman to go to the capital. I can see him yet, talking very vehemently, and becoming much excited at the thought of risking the lives of his men in a possible rescue of poor me. Captain McGlensie settled it, and we took our offending selves out of the country for two months. We left our furniture, however, and when we returned in June we brought with us all our own party, except Dr. Scranton who had gone on in May, and also Dr. and Mrs. Heron.

We had the honor of establishing the very first union between the Presbyterian and Methodist mission. It came about in this way. The largest cabin in the ship, the same little Tangaro Maru, was assigned jointly to the Heron and Appenseller families; that is, the Herons slept in it one night, while we occupied the benches outside, and we had it the next, keeping all our belongings there.

As I sit here in America, watching a lazy stream go by, I realize for the first time that I alone of that quartette am left, and I only fifty-five. God gave us a few beautiful years together in work which was only play for the joy of it all, and then He walked in His garden and called me by one of the fairest, to give His other flowers a better chance to grow.

ELLA DODGE APPENZELLER,
BERLIN, REEVE, Co., N. Y.

August 10, 1899.

God Working Among the Literati of Andong.

How to reach the gentry of Andong has always been a problem with the missionaries working in North Kyung Sang province. They were the conservative of the conservatives, holding themselves aloof from anything new, and possessing a proud scorn of foreigners or anything foreign. When Mr. Adams made a pioneering trip through this section some years ago he was addressed in low talk, as if he had been a coolie. These families are well known all over Southern Korea, and they had been

the recipients of coveted government offices even to that of being governor of the province. We had always considered that only after long and tactful cultivation might we possibly hope to get a hearing from them. And yet what do we find to-day?

The helper in charge of this section returning from the Theological Class in Pyeng Yang, visited this territory and was unable to get out again for two months, such was the demand for instruction preferred by this very class.

In scores of places there are people gathering from thirty to one hundred and thirty in number. The home of a recent governor is thrown open and the largest tile-roofed building on the compound has been converted into a church. This movement began last spring, and frequent delegations visited Taiku one hundred miles distant, beseeching instruction, and determined to take a Moya back with them to explain the Gospel more perfectly. As yet it has been impossible for any missionary to go, owing to our absence at Annual Meeting. During the past three months there have been hundreds of yen's worth of books sold at Taiku to people from this territory. Whatever may have been the causes leading up to this movement, it certainly comprises a most unique and wonderful opportunity, a God-made door of entrance, which never could have been made by man.

For years past a junior missionary has been in charge of this field, Mr. Sawtell being the fourth in succession. Nevertheless under God's blessing we are able to report some eighteen hundred Christians in the Andong field, at this Annual meeting. We rejoice that now the way is open to properly man the work, and that there are now four missionaries looking forward to taking up the work among these three hundred and ninety thousand souls. A helper is now resident in Andong, four colporteurs are carrying the Gospel into the northern-most counties, while the book-room recently established is crowded day and night.

Eager expectancy is taking the place of haughty indifference. Instead of being sought, they are now the seekers. The wall of self-sufficiency built upon the heritage of the past centuries has gone crumbled to the ground. No longer in the past but in the future must they look for a new foundation that standeth sure.—The Rock of Ages.

Returning from Annual Meeting I was in conference with several helpers when helper Kiro Sungwan reached Taiku after his two month's campaign. After telling his story of the open door, in Andong three of my helpers volunteered to give fifteen days each to the holding of Bible classes in these new counties. They are now at work. Will you not pray for us? What is the meaning of this movement? Is not God already hearing our cry of "A million souls for Christ this year"?

HENRY M. BRUN.

THE KOREA MISSION FIELD.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Edited by Lillia H. Underwood.

Annual subscription, including postage, one yen, or 50 cents gold, or 2/1 English Currency.

Single copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to

Dr. A. E. Leonard, 150 Fifth Ave, New York, Rev. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

Upon business matters address Rev. R. O. Reiner, Business Manager, Seoul, Korea.

The supporters and readers of the "Field" are earnestly petitioned to give their hearty cooperation in both prayer and labor, to make it more and more such a record of the power of God, shown in this work here, as shall inspire both missionaries on the field, and Christians in other lands.

To this end will not those who see or hear that which encourages and uplifts their own hearts, feel it a duty as well as a privilege, to "tell it out," putting it in as few and simple words as possible.

May we ask also that contributions be written in ink, and on only one side of a page, and that they may be sent early while still fresh in the writers mind, and before they have already been widely told.

We also make the plea, that notes of arrivals departures births and deaths shall be kindly sent as promptly as possible.

The party of Evangelistic workers who have been lately holding meetings in Australia and China, arrived in Seoul Saturday Oct. 9th and began their work among both Europeans and natives, on Sunday the 10th inst. The party consisted of Dr. Chapman with his little son; Mr. and Mrs. Alexander, and Miss Cadbury. Mrs. Davis and Mr. Davis her son, Mr. and Mrs. Norton, Dr. Utman, and Mr. Harkness who has written so many of the beautiful hymns of the Alexander collection.

Meetings were held in nearly all the native churches during the day, and during the week following at the Y. M. C. A. and other places, for Korean men and women. The services for foreigners began on Sabbath evening at 7, with a prayer and praise meeting followed by a sermon from Dr. Chapman at 8, at the Y. M. C. A. Many

representatives from all the missions in the field were present, having travelled long distances to receive the message these men of God had come to bring, and all testified "It was like water in the desert to the thirsty soul."

Up to the time of going to press several hundreds of Korean Christians in Seoul have joined the Testament League, and one afternoon at the Y. M. C. A. fifty-five young men decided for Christ.

We are exceedingly sorry to state that Dr. Chapman has been quite unwell ever since his arrival in Seoul and was obliged to give up his work entirely on the twelfth. It is seriously hoped this attack will prove merely one of temporary exhaustion.

On Sept. 25th, 1909, Miss Payne of Chemulpo one of the oldest workers of the Womens Board of Missions, M. E. passed to her reward.

Miss Payne was greatly loved and honored by all who knew her, both foreigners and natives, and her departure will be felt by each and all to be a personal loss, as well as a loss to the great mission and church she represented.

On Oct. 8th, 1909, passed into glory Mrs. M. F. Scranton one of the first missionaries to come to Korea. She was a woman of indomitable energy, and a rare combination of spirituality, and practicality. For twenty-five years she has held a unique place in the affection and respect of the whole community, both Christian and heathen, and although she has been called higher she will not soon be forgotten, and her influence and the work which she founded will be a lasting monument to one of the noblest of noble women.

We hope to be able to give at least an outline of the life and work of both Mrs. Scranton and Miss Payne in another issue.

The final settlement of the territorial boundaries between the Northern Methodists and Presbyterians, and the Australian Presbyterians and American Presbyterians of the north, is a source of general relief and congratulation. The whole country is now apportioned so that there need now be no further danger of overlapping, confusion and waste of time and strength.

This has been accomplished too, in a beautiful fraternal spirit, and we cannot but deem it one of the most significant and important events in the history of the kingdom of Christ in Korea. May God grant that it shall lead to still closer union and greater results than we have yet seen.

It is hoped that a statement of the territory under the care of each mission may soon be given to our readers, meanwhile we are all singing the Doxology.

The past two months have been full of happenings. In addition to the various

annual meetings, and the meetings of the native bodies of ministers and elders, the visits of Bishops and Board Secretaries, and the coming of the evangelists, the General Council of Missions held its Annual Meeting on Friday and Saturday, Oct. 8th and 9th, in Seoul at the Y.M.C.A. building. Mr. Moose was elected Chairman and Mr. Kerr of Chai Byung Secretary. One of the very important subjects discussed, was that of general Sunday School lessons, and it was decided to prepare a series of lessons for the next seven years, while a series for the next two years are to be translated as soon as possible, Mr. Moose being asked to prepare those for next year on the life of Paul; and Dr. Grimeson those for the year following on the Life of Christ, from Matthew.

A committee, consisting of Dr. Hardy, Mr. Moose, Mr. Swallen, Mr. Knox and Dr. Underwood were elected to arrange the seven years course of study.

Miss Wambold's resignation of the editorship of the "Korea Mission Field" was very regretfully accepted, and Mrs. Underwood tentatively appointed in her place.

The report of the Statistician, Mr. Collyer, was read, and brought up to date, i.e. the summer of 1909, and was as follows:—

M. E. MISSION (North).

Members	...	...	...	...	...	6,251
Probationers	...	...	...	...	...	16,992
Seekers	...	...	...	...	...	20,571
Gifts	...	...	...	...	...	66,714 yen or about \$33,357 gold.
Missionaries	...	Single Ladies	...	...	...	20
	...	Male Workers	...	...	...	22
	...	Married Ladies	...	...	...	16
						58

METHODIST MISSION (South).

Members	...	...	...	...	...	4,657
Probationers	...	...	...	...	...	2,930
Groups	...	...	...	...	...	248
Gifts	...	...	...	...	...	8,658 yen 49 sen or about \$4,329 gold.

AMERICAN PRESBYTERIAN MISSION (North).

Members	...	...	...	...	...	25,057
Catechumens	...	...	...	...	...	23,808
Other adherents	...	...	...	...	...	47,719
Groups	...	...	...	...	...	971
Gifts	...	...	...	...	...	162,150 yen 34 sen or about \$11,075.175 gold.
Missionaries	...	Men	...	...	...	47
	...	Single Ladies	...	...	...	14
	...	Married ladies	...	...	...	40
						101

AMERICAN PRESBYTERIAN MISSION (South).

Members	...	...	...	...	...	4,448
Catechumens	...	...	...	...	...	4,094

Other adherents	4,006
Groups	840
Gifts... ..	13,246 yea 46 son or about \$6,683 gold.

CANADIAN PRESBYTERIAN.

Members... ..	1,141
Catechumens	1,106
Other adherents	3,345
Groups	134
Gifts... ..	11,714 yea or about \$5,857 gold.
Missionaries ... Men	8
Single ladies	2
Married ladies	7
Total... ..	17

AUSTRALIAN PRESBYTERIANS.

Members	700
Other adherents	800
Statistics incomplete.	

These figures give a grand total of.

41,954	baptized full members
50,526	probationers and catechumens.
87,298	Other adherents.

180,078 Total calling themselves Christians.

Miss Wambold was elected Statistician for the coming year.

Dr. Fallwall reported that the Medical Association feeling the great need of a Central Medical School, had resolved to co-operate in this work, asking their several missions for permission to go to Seoul and help in the teaching for a stated time each year. They are now asking united prayer that the number of doctors in the field may be doubled. Dr. Avison stated, in this connection, that several of the young native doctors had during his absence formed plans to leave Seoul and accept advantageous offers from other places, but when he put before them the idea of a Christian medical institution for Korea, by which Christian doctors be prepared for the whole country, they were filled with enthusiasm and resolved unanimously to forgo their own personal profit, and remain to help in this good work, till further reinforcements should be ready.

Mr. Bunker reported progress on the new Union Hymnal as follows. The first sixty thousand hymnals, published, were ready and began to be delivered Sept 1st, 1908. By the first of Nov. they went to press with the second sixty thousand, which were delivered in time to meet the demand for a second edition.

On the first of August, 1909, they went to press with the third edition of twenty-five thousand which is just being delivered, the first two editions being exhausted within a year.

A Committee to report on a watchword and object toward which, the Council should work and pray for the coming year was appointed, and every member of the council was thrilled as they listened to the report and heard how companies, here of missionaries, and there of natives, had been fasting and praying for weeks, without

any previous arrangement, or settled plan, or the knowledge of each other, often all night, sometimes many nights in succession, in Pyeng Yang, Song-Do, Seoul and other places, and how they had been led by God's spirit on and on, to ask for greater and greater gifts, till now the committee suggested, that we ask of God 1000000 souls in Korea this year. This astounding proposition, only astounding because of our faithlessness, was made in a spirit of absolute confidence that nothing is too much to ask of God, yet with a deep sense of human weakness relying only on our Lord's power and grace. It was adopted unanimously, in deep solemnity while many were trembling at what seemed like temerity, yet not daring to limit God. It seems as though the movement suggested by Mr. Davis, making feasible a way of scattering the word of God broadcast through the land, and the settlement of mission boundaries, facilitating country work, are indications already that God has been preparing to answer the prayer He has inspired.

Another meeting of the council of missions was held on Wednesday Oct. 18th when Mr. Collyer presented the resolutions passed by the Bible Committee that morning, which were as follows.

"The Bible Committee recommends the getting out of a special edition of a Gospel, at a cost of not over one sen each, for special evangelistic effort, and urges that in the coming year each missionary endeavor to enthrone his people to personal work, and to the distribution of as many as possible of these Gospels and other books for evangelistic purposes. Recommended that the Koreans be expected to furnish the funds for the purchase of these and other Scriptures and portions, and that the use of foreign money in the work be discouraged. As a general principle we believe that the giver of the book should usually pay for the book given.

These resolutions were unanimously adopted, also one offered by Dr. Underwood that each copy of these gospels should be accompanied by a pledge card to be signed by the recipient, promising to read a certain portion of this gospel or Testament every day, and to carry it always on his person.

Mr. Lee made some telling remarks in which he voiced the feeling of all, in saying that the watch word had "gripped" him, and gripped him more and more as he thought of it. He suggested the usefulness of some telling Korean expression for it and offered "Keum yunio pak man myeng" "This year a million souls". This too was enthusiastically adopted.

The Bible Society promises that an attractive copy of one of the gospels which can be sold for one sen each shall be speedily ready.

It was also suggested that should each of the native baptized Christians and catechumens win one soul each month during the year, the million would be more than gained.

A wonderful spirit of love, faith, joy and unanimity was manifest, not a doubt or objection was hinted, all were carried along as by an irresistible wave of Divine power, every heart was uplifted, every eye streaming, we seemed to see already the fulfillment of our prayers, and as we heard of this very work already begun in more than one place by the Koreans, we felt that we were being urged along, not that we were urging or pushing. Many remained to fast and pray until the time for the evening meeting.

The Annual meeting of the Korean Religious Tract Society was also held on

Saturday Oct. 9th with Mr. Bunker in the chair. The officers elected for the coming year, are Chairman, H. G. Underwood, Vice Chairman J. S. Gale, Treasurer Mr. Brockman, Corresponding Secretary Mr. Collyer, Recording Secretary Mr. Hugh Miller. These with Mr. Bunker and Mr. Vesey will form the executive Committee.

The society was rejoiced by the Custodians report showing the balance of money in hand, 6,082 yen, besides books and claims on reliable parties amounting to much more.

They were also delighted to learn that the British Tract Society, which for years had discontinued its gift has decided to pay one half the salary of a permanent foreign corresponding secretary, while a letter from Mr. Buckland of the American Tract Society promises that they will pay the other half salary of this agent, although it is contrary to their custom and totally without precedent among them. The question of finding a Custodian was left to the Executive Committee with instructions to report in two weeks.

We are happy to announce the arrival of Mr. and Mrs. Lawton who will strengthen the forces of the Methodist Mission North.

Equally to be congratulated are the northern Presbyterians who are rejoicing in the arrival on Oct. 12 of Mr. and Mrs. Maury who are appointed to Pyeng Yang station.

We are sorry to announce that Mr. Burkwall has returned to China.

Drs. Chapman and Otman left for Fusan, the rest of their party for the north Oct. 15th, 1909.

The sad news of the sudden death of Mrs. Adams of Taiku on Oct. 31st has just reached us. Her loss will be most keenly felt among both missionaries and Koreans. She was not only a model wife, mother and friend, but one of the most capable and efficient missionaries in the field. The heartfelt sympathies of all are with her stricken family, and fellow workers, and the hundreds of Korean women whom she loved, and taught so faithfully.

1,000,000 Souls This Year.

Early in the year 1909 several of the members of the mission station of the M. E. Church South at Songdo, Korea, began to realize a lack in spiritual power both in prayer and service and upon this realization began to pray earnestly for a new quickening.

We felt a deep conviction of coldness and that we were not walking in the power and life of the Spirit such as we had known in the past.

After talking the matter over amongst ourselves with much individual prayer and heart searching, it was decided that a week of prayer should be observed by the members of our station about 15 in number, so the time was appointed for July 12th.

The subject of the daily Bible study was prayer in its various aspects.

On the 4th day, the subject being the Ministry of Intercession, after a short recess the meeting was prolonged till midnight, during which time some of us were much blessed, but Mr. Gamble, Mr. Stokes and myself could not find satisfaction so we pledged ourselves to "pray through" until God did answer and satisfy our souls.

Thus we waited before God in deepest humility and confession of such sins as pride and selfishness and unbelief, laying bare our heart before God and each other until about 4 a.m. at which time God most graciously vouchsafed a wonderful and indescribable outpouring of His Holy Spirit upon us, giving us clear witness to purity of heart and His fulfilling, and causing us to praise Him with joy unspeakable and full of glory.

The immediate result of this blessing was the binding of our three hearts together in a bond of love and unity of desire for God's glory alone such as we had never known before and also such a passion for prayer that it seemed we could not be contented unless we met every day together for prayer, seeking thus to learn from God all He wanted us to know about the use of this chief means of grace.

A few days after this two persons were heavily laid upon the heart of one of us in prayer that they might receive purity of heart and the baptism of the Spirit.

We prayed with exceeding earnestness all of one day and about 3 p.m. were led to claim by faith the answer to our prayer.

While praying for these and after being led to claim the answer, we were led out in prayer for all Korea and then for China and then for the Far East.

Suddenly an outpouring of the Spirit stopped our prayer and we burst forth into expressions of praise worship and adoration, for one of our number had seen a vision of the Christ, as it were, with His hands outstretched in blessing over Korea.

A few days later one of our number felt led to go off to a mountain temple for several days of waiting upon God in fasting and prayer.

This was put before the other two, who at once said that they had been wanting just that very thing. We did not feel like going alone so two others were asked to go with us and consented.

Just before leaving Mr. Stokes told some of his native workers what we had planned to do and they too said—"Why that is just what we have been wanting for a long time." The result of this was that ten of our men representing the three churches in Songdo went off to one mountain while we five missionaries went to another to wait on God for the leading of His Spirit in power.

Coming back from the mountain we all felt very distinctly that God's work in Korea had reached a crisis and that He had plans for a larger work of grace than ever hitherto manifested in this land.

Just how this was to be accomplished we knew not but were waiting confidently upon God's Spirit for guidance.

The next day the native helpers came in from the country to render to their missionary pastors their monthly reports.

They were told what God had been doing for us and at once they answered we must have the blessing also.

So Mr. Stokes went with his 20 men back to the mountain temple which we had occupied the week before.

After about 4 days Mr. Stokes came back from the mountain full of the Holy

thrust and of faith and with a thrilling narrative of how the Lord had poured out His Spirit in mighty power upon all of the 20 men who went with him.

Also he came with a message of great crisis in God's work in this land, thrilling our souls with the message that in all its parts showed marks of being of the Spirit.

The other 25 men also were blessed in like manner and the whole 45 went back to their circuits like the disciples full of zeal and power so that shortly afterwards when the missionaries went to make the round of their circuits they found here and there manifestation of God's blessing in greater measure than before.

While on this trip Mr. Stokes was led by the Spirit to pray for 50,000 souls in his two circuits during the year, when he came back home he told us of it and our hearts leaped in response to the call.

We then began to pray most earnestly that God would give us the distinct guidance of the Holy Spirit at our Annual Meeting so that we might plan wisely for the work of the following year.

God answered our prayer and every one was deeply impressed with the Spirit's presence in power, so that many said they had never attended such an Annual Meeting before.

At this meeting the Committee on the state of the church brought in seven resolutions among which was the following,—that we take for our watchword "*this year 200,000 souls for Christ.*" This became to some of us such a stimulus that we wished the whole missionary body might also adopt a motto for the year—to this end therefore we began to pray.

Thus came about our watchword *1,000,000 souls for Christ this year* through much prayer both in the native church and among the missionaries and we believe also by the Church at Home and God is honoring His word.

DR. REED, M. E. South.

The Anniversary of the Twenty-fifth Year of Protestant Missions.

On August the 7th at Pyeng Yang the Presbyterian Mission North held the Twenty-fifth Anniversary of the Establishment of Protestant Missions in Korea. The day was begun with devotional exercises under the leadership of Mr. Whittemore, who made helpful remarks on our many causes for thankfulness, and the need of humility; closing with the warning, that we must not rest content with the thought of the past, but go forward planning with wise aims for the future development of the church.

Rev. H. G. Underwood was the chairman, of the day, and after a few remarks on the glory and privilege of living now and here, he called for the reading of a letter sent by Dr. Allen the first American Presbyterian Missionary to this country. There is no space here for even an outline of Dr. Allen's exceedingly interesting and witty paper, which made very vivid the difficulties and dangers encountered by the "Vanguard," and filled us with a glow of sympathy and pleasure as we heard how brave Mrs. Allen stood by her post at her husband's side in Seoul, when the legations and all other foreigners had fled to Chemulpo, and the whole city was in a condition of riot lawlessness and terror.

Dr. Allen spoke of the establishment of the first hospital, and the kindness of the royal family to the missionaries, showing how effectively the door was opened at the very first into the hearts of high and low.

Dr. Moffett read the next paper, on evangelistic work. Great have been the changes since the time when the whole Korean church met within closed doors in one little room, and now when 50,000 men and women gather in great Bible conferences all over the country.

Dr. Moffett referred to the most effective of the methods used. Self-support, personal hand to hand work, the peculiar stress put upon Bible study from the beginning, and the custom of teaching lay Christians, each and all, to become evangelistic personal workers. Dr. Moffett felt inclined to believe that more than anything, the Bible was the great factor under God in the success of His cause in Korea.

Dr. Baird then read a paper on educational work, in which a history of schools from their very beginning was given, and most interesting statistics were presented; which, I will not repeat as they are already in the hands of the public. The large and flourishing schools all over the country, and the eagerness of all classes for an education speak for themselves of the impetus given and the development of the national character by Christianity.

A paper on medical work by Dr. Avison was then read, in which an outline of the Mission's medical work past and present was given. The opening of the work in 1885 by Drs. Allen and Heron, the establishment of a government hospital, the medical work among women by lady doctors, the establishing of hospitals and dispensaries in other stations, the medical school, begun under Dr. Allen, graduating its first doctors in 1908, and the prospect of a self-supporting staff of medical men were all noted.

Dr. Gale read a short paper on literary work, which he divided into work in Korean for Koreans, as the translations of the Bible, hymns and tracts and school books, work for missionaries, like language helps, and for the church at home, as books on Korea and its missions. He called attention to the native *hakmun* (written character) so simple and admirably adapted for the use of the great masses of plain and ignorant people, as a vehicle for the Bible and religious literature. He noted the love of the Koreans as a people for literature and the great increase in reading matter, called for and on the other hand the poor supply of good books and papers. As for the Bible Mr. Gale was able to assure us that it is now nearly finished, the New Testament and Psalms having been in the hands of the people for some years and the Old Testament it is hoped will be ready in a few months, school books, medical books, commentaries, and tracts are now all continually in preparation.

Miss Best next read an interesting sketch of woman's work from the beginnings, when there were only a few little caste ways in the one girl's school, and only a few old women gathered to spell out the gospel of Mark, to the present when great Bible conferences of hundreds of women who have travelled many miles—two such women walked 150 miles to a meeting—gather in the large centres, when nearly a hundred Bible classes were held by Pyang Yang Bible women alone, when hundreds of girls are taught in boarding and day schools, when there are women's missionary societies and a regular Bible institute has been established, by which women can continue their preparation for a term of years.

Mr. Adams read a memorial of those who have passed on before, the comrades who helped to sow the seed, the harvest of which we are reaping to-day, and who doubtless are rejoicing with us among the great cloud of witnesses.

Mr. Clark then read some thrilling statistics, resplendent with the glory of God, and calling in trumpet tones to the church at home for more prayers, and workers, and to those on the field for redoubled zeal, consecration and devotion. They are nearly all given elsewhere in the pages of this paper, but I will call attention to one or two points made. First the average increase has been 38%. There have been 5346 baptisms during the year, 31,500 men and 11,304 women have attended Bible institutes this year, and 39% of the members have attended at least one Bible class of several days duration.

The final paper was read by Dr. Underwood, his "Reminiscences" covering the whole 25 years of Presbyterian Mission work. The difficulties and encouragements, of early times, the first Christians and first Church, the adoption of methods and establishment of principles, the beginnings of translation, the development of the Church and with it of the people, the wars and rumours of war, the loss of comrades the sweeping into line of whole brigades of the Lord army, the division of territory thus far accomplished, and the wonderful outlook for the future, big with grander promise than ever before were the themes he presented. He closed with the plea, that forgetting all distinctions of sect every mission on the field may crowd so close to Jesus that all divisions may be crowded out, so that we all may be welded into one for the accomplishment of His Purpose.

The audience were favored all through the programme in the intervals between the papers with delightful music by our gifted new comers.

After the Annual Meeting a most interesting conference was held with Dr. and Mrs. Brown, who had recently arrived from America.

I regret that this report must necessarily be so meagre and unsatisfactory and beg all who have not done so to secure a copy of the Twenty-fifth Anniversary Exercises of the Presbyterian Church North, which are now being published, and can be had by writing to Mr. Lampe of Syen Chyun.

L. H. U.

A Call to Prayer.

By MISS M. M. IVY, M. E. S.

The news was flashed to the Missionaries in Korea of the M. E. Church South that their Bishop was in Japan seriously ill.

Could it be possible that Bishop Ward, the genial, sympathetic, love filled Bishop was not to reach Korea. Oh! no this could not be! It must not be! They said, "If we ask in faith nothing wavering he will recover." So feeling this call to prayer, the Missionaries did pray oh so earnestly and often.

But way down in the slums of Seoul, hidden away in the mazes of the crooked streets—near the old water gate—a congregation of Koreans was gathered for worship when the announcement was made of the news received. These dear people who had felt the over flow of love from our Bishop's great tender heart listened with tear dimmed eyes to the words of the telegram.

The following Wednesday evening when the Missionaries were leaving after service they found many in the congregation remaining. Upon inquiry, it was found that these Korean brothers and sisters had had a call from God to pray for Him. And how had they prayed? Nightly they had gathered in the little church praying as a congregation from ten to eleven and from four to five and nine to ten every day while one or more of the number remained in prayer all night long. They were keeping the weary watches of the night with Him. In the silence and loneliness they were following literally in His footsteps and gaining new visions of themselves and Him. This was continued nightly for some time, nearly two weeks I think.

No true prayer is ever unanswered, for while our Bishop is with us no more, yet pleading face to face with the Ruler of Nations this little congregation are going on with new love and zeal to help win the million souls for Christ this year.

A million souls this year in Korea for Christ! This is our call to prayer! More this is your call to prayer!

Conference on "Lay Evangelism."

We quote the following from the Chicago "Interier." A voluntary committee of New York and Philadelphia laymen, which has chosen as its chairman Mr. Hugh R. Munro, vice-president of the Niagara Lithograph Company, and which has opened an office in the Presbyterian building in the former city, issues a general call to the evangelical laity of the country soliciting attendance from all parts of the nation at a "conference in the interest of evangelism by laymen" in New York City November 4th and 5th of the coming autumn. The call is signed by fifty laymen not only from the two cities chiefly interested, but from Chicago, Boston, Washington, Buffalo and other places. The call emphasizes Christ's manifest expectation that laymen just as much as ministers should be witnesses of his message of salvation, and expresses the profound conviction that the winning of America to Jesus Christ is impossible through the labors of the ministry alone, but can be accomplished only by aid of a general habit of "personal work" among Christian men engaged in secular pursuits. In part the call says: "America will be won to Christ only when the Christian people of America accept the responsibility of taking definite and persistent part as laymen in urging the gospel on all within their reach. In Korea every convert is a missionary—and the eyes of the world are fixed with amazement on Korea's Christian growth. Christian America should come up to the standard of the heathen land, which it is evangelizing. The large evangelistic campaigns in our cities—often richly blessed—are necessary only because the Christian layman is not doing his duty in active evangelism all the year round. And the large campaign can never reach all; general lay evangelism can." The quality of the men who have gone into this undertaking may be judged from such names as those signing this call—John H. Converse, Henry P. Crowell, Franklin W. Gause, William Phillips Hull, H. J. Heinz, H. B. F. Muotariand, A. T. Mahan, Franklin P. Shamway, William D. Murray, Andrew Stevenson, Frederick A. Wallis and S. W. Woodward, besides many others engaged in distinctively religious work as secretaries of the Young Men's Christian Association, secretaries of church boards and editors of religious papers.

IN MEMORIAM.

On April 3rd, 1900, Rev. Clement Carrington Owen, M. D., of Kwangju, Korea, passed to his reward after a brief illness of pneumonia. Taken ill while on a preaching trip seventy miles south of his home, he was carried back in a sedan chair by the natives, reaching home three days later after unspeakable suffering, and dispirited days after reaching home. All that loving hands and medical skill could do was done for him, and missionaries and Koreans alike brought for his life with strong crying and tears, but God willed to take him.

This is one of God's mysterious providences that can never be understood in this life. There is no one to take his place. The devoted wife, with the little ones gathered around her, the hundreds of Korean Christians scattered over thirteen counties, as sheep without a shepherd; the little group of fellow-workers who are left—all are looking up to the Father who makes no mistakes, crying out with tear-dimmed eyes, "Thy will, not ours, be done."

Dr. Owen early received those religious impressions which determined his life. Born at Black Walnut, Virginia, July 19th, 1867, of Christian parents (Robert L. Owen and Mary S. Carrington), he was at four years of age bereft of his father. He then went to live with his grandfather, Wm. L. Owen, of Black Walnut, Halifax Co., Virginia, by whom he was educated. His religious education was carefully given by his two grandmothers, whose memory he fondly cherished. He graduated at Hampden Sidney College, Virginia, third honor man of his class. Compelled by ill health to give up a course at the University of Virginia, he later took a theological course at Hampden Sidney, Va., and spent two years in theological study in England. Returning by the United States, he took his theological degree at Union Seminary, Hampden Sidney, Va.

After volunteering for foreign mission work, he decided upon a medical course to further fit himself for that career; but the years necessary for this further preparation were grudgingly given, so keen was his realization of the urgency of the foreign work, the immediate need of workers and the uncertainty of life. He accordingly decided to send a substitute, and Dr. A. D. Drew was chosen and supported by him during that time.

Dr. Owen pursued his medical studies at the University of Virginia and received his M. D. from that institution, having served as Chaplain of his class. After Post-graduate course in New York, he sailed for Korea, arriving in November, 1898, having been appointed as a Medical missionary, he was assigned with Rev. Eugene Bell to Mokpo, which had just been opened up. Here he labored for nearly four years in medical work, erecting a neat dispensary, which is still in use and the only medical building at this station.

In December, 1900, he was married to Dr. Georgiana Whiting an active member of the Korean Presbyterian Mission North, who survives him with four children, Mary, Ruth, Dorothy, and an infant daughter born a month after his death.

Returning to Korea in 1908 (Oct.) from a year's furlough, made necessary on account of business and health considerations, he determined to devote himself entirely to evangelistic work. He was influenced in this decision largely by the nature of his work of the preceding year, when being the only man in his station, he was led far afield in the evangelistic work for which he was equally well qualified both by education and temperament.

After another year's work at Mokpo, he was in the fall of 1904 transferred with Mr. Bell to the interior, with instructions to open up a new Station at Kwangju. Here he labored with marked success until the time of his death, in evangelistic work, preaching, teaching, itinerating, lending a helping hand when occasion offered in medical work. At the time of his death he was engaged in the preparation of the Sunday School Lessons for all Korea, which he had completed through May.

During this period of his ministry, assisted by native helpers he opened up a great stretch of country to the South, where, he established some thirty groups of Christians, with hundreds of adherents. We had assigned to him the largest field in the Province, and for the past two years it had opened up faster than any other section. "Why don't Papa stay to we house," the pathetic question of his little girl a few weeks before his death, was an eloquent testimony to his faithful efforts to carry the Gospel to the thousands who had only him to look to for the Bread of Life.

There is a phrase which perfectly describes Dr. Owen: "He was a Christian gentleman." Descended of a noble family, he had the indescribable charm and chivalrous instinct that marks the nobleman. He was an affectionate husband and father, a loyal friend and a sympathetic leader. From his babyhood his religious tendencies and tastes were marked. Three characteristics stood out prominently: he was pre-eminently a man of prayer, and, of faith, and he constantly exalted Christ. If he had any doubts, he never expressed them. It was a privilege and an inspiration to go on an itinerating trip with him. One was always impressed and inspired by his marked spirituality and dependence upon God. There was very little of the earth about him, and he left practical details largely to others, but he never shirked a responsibility laid upon him, and he abundantly demonstrated the effectiveness of the weapons with which he fought. He loved the Koreans and loved to be with them. Nothing delighted him more than to meet with them in his "mug" or guest-room for Bible study or song, and this he would do when at home night after night. Though not a strong man physically, there was not a more faithful or enthusiastic itinerator in the Mission; often he was absent in the distant portions of his field for a month at a time.

Looking at his death through human eyes, it seems an irreparable blow to the Mission, following so closely upon the death of our other veteran, Mr. Junkin. Like the latter also, he was cut off in the midst of his days, and left a work full of promise and scarce begun. Yet we know that God makes no mistakes. Dr. Owen finished his course—no man ever finishes his work—he "fought the good fight, he kept the faith, he witnessed the good confession, he has received the crown." It is impossible for us who remain, upon whom a heavier burden has fallen, to understand our Father's mysterious dealings in thus calling home one who is so sorely needed. Time may reveal some of His meaning. For the present it is a call to us all to increased faithfulness and activity "while it is called to-day, for soon the night cometh, when no man can work;" and it is a clarion call to men and women at home to rise up and offer themselves to carry on the work begun by this faithful servant of God, who like his Master spared not himself, neither counted his life dear unto him, but poured it out in loving ministry.

"He that winneth souls is wise."

"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, forever and ever."

J. FAIRMAN PRESTON.

Mokpo, Korea.

可認物便郵種三第日一月七年八十三清明

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THE
KOREA MISSION FIELD.

VOL. V.

SEOUL, KOREA, 16TH DECEMBER, 1909.

No. 12.

IN VISION.

Back to the lands of Orient, the Orient Christ is come;
Bend low your souls in worship, let headless lips be dumb
In wordless adoration before His inmost shrine;
The Nazarene rejected is clothed with Love Divine—
Back to His own, He cometh, your living Lord and mine!

Cast from the heart of Asia, He tamed the savage West,
Against His seamless garment, its thronging millions pressed;
Full sore the travail of His soul, and long the way He trod,
Until its tribes acclaimed Him a Savior and a God;
Though dimmed their Heavenly Vision descending from its skies,
Yet still men cry, "*Rabboni*," and in His name arise—
Now 'mid His own, He standeth, in larger, fairer guise!

Thy Star whose olden splendors illumed the Syrian blue,
Athwart the heavens shining its glories shall renew;
Thine ancient Chosen wove Thee the mocking crown of thorn,
To-day, Thou holdest Empire above the shame and scorn;
Thou art the King of Glory, whate'er the foolish saith,
O Lord of Love immortal, O Lord of life and death—
Breathe on Thine Asia's children, Thy Spirit's quick'ning breath.

Thy kindred nation wanders in exile thro' the lands,
And rises this, Thy Chosen, exalted from Thy Hands;
Ordained to lead the peoples to fuller life and free;
This hour for *Asia's leader*, we lift one, mighty plea—:
Thro' spirit-throes and tumult, guide her, the tempest-tossed!
She waits Thy Self-revealing, redeemed at boundless cost—
Send down the brooding Heaven, Thy fiery Pentecost!

FLORA BEST HARRIS.

(June 20th, 1909.)

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.
EDITED by LILLIAN H. UNDERWOOD.

ANNUAL SUBSCRIPTION, including postage, one year, or 50 cents gold, or 2/1 English Currency.

SINGLE COPIES 10 sen, three of same issue for 25 sen.

SUBSCRIPTION may be sent to

Dr. A. B. LEONARD, 160 Fifth Ave, New York, Rev. J. E. McCULLOCH, 346
 Public Square, Nashville, Tenn. or O. R. Reiser, Business Manager, Seoul.

EDITORIALS.

It was stated in our hearing the other day, that many of the missionaries consider that the province of the FIELD is simply to supply information to friends in other lands of mission work in Korea, and that on this account, many who subscribe for several copies to be sent home, do not see it at all themselves.

This is not our ideal for the paper. It is really the one English publication in Korea, for the missions, and should be in every sense their organ. Not only should it carry a message to those afar, but it should inspire and encourage those on the field.

By a mutual interchange of thought, and discussion of methods and work, it should be a stimulus and help, to better work and better methods.

There is too, a good deal of important mission news, which many in the remote stations would hear in no other way, and it is only by such a real personal interest in the paper, that we can make it interesting to friends across the sea. We want thoughtful articles on questions of moment, and live inspiring news, and we plead that your editor be never submitted to the pitiful resort of copying old mission reports for the sake of filling up space.

The fiftieth anniversary of missions in Japan has just been celebrated, and we recommend our readers to secure a copy of the "Japan Evangelist" which gives a report of this most interesting occasion, for it is full of matter which should be helpful and suggestive to us, a younger mission.

We were especially struck with the statement that *only 3% of the graduates of the theological seminaries, go into the ministry*: that there are no Christian doctors or lawyers in Japan, and especially were we surprised to read the statement of one of the speakers, a Japanese, that "Leading men of letters, at present are rather anti-Christians. At least they are entirely out of 'the Christian pale.'" Still further, the remarkable assertion was made by the same speaker, that "although there is beginning to be a recoil in the literary world of Japan, from an immoral naturalism, toward religion, it is religion which is passive this time, simply because religion does not understand the real phase of the time, being *entirely out of touch with the spirit and true condition of the literary world of Japan.*"

This is if true, deplorable, and more than worth our while to note and take warning.

PERSONALIA.

We rejoice to welcome to Korea Bishop Harris of the Northern M. E. mission, who has spent many years in Japan, and who for some three or four years has been Bishop both of the Japan and Korea missions of that denomination.

Near the end of last October he came here to take up his residence for some years at least. We cannot but feel that the presence of a man of so much consecration and spirituality, as well as so much personal magnetism, will be a great blessing to all the missions, and the fact that he speaks Japanese and is so thoroughly en-rapport with them, will be an added asset for the mission cause of extreme value, while it must certainly be an immense gain to the work among Japanese in Korea to have the benefit of his experienced services.

In a sermon delivered at the Y. M. C. A. on Nov. 4th, the Bishop said in speaking of a friend in America that a man must be smitten to speak for God with the greatest power.

The Bishop has himself, very recently passed through just such an ordeal. Only a few weeks ago on the 17th of September, his helpmate for many years, Flora Best Harris, was called to her reward. We did not know Mrs. Harris personally, but like thousands of others knew her through the many helpful and inspiring hymns, which she composed, some of which have been general favorites for years. The sincere sympathy of the whole community is with the Bishop in his great loss, which is ours too, since the church militant in its struggle with evil needs, every holy and beautiful soul, every voice in the wilderness that can speak a word of cheer, and sing a song of inspiration. The poem on our first page, taken from the *Japan Evangelist* was probably her last composition, written for the 50th Anniversary of missions there, but in a peculiar way even better suited to Korea, so far as spiritual leadership goes.

The settlement of territorial limits which made it unnecessary for the Presbyterians to open Won Ju, left Mr. Lamps, who was appointed there, free for the place which was clamoring for him in Byen Chun, for which he left Seoul in October.

Messrs. Welbon and Crothers with Dr. Fletcher—who arrived in September—will open Andong as soon as it is possible to establish their residence there, but owing to the rumor that foreigners were coming, the price of property has risen, so as to make it impracticable to get good sites at present, and Mr. Welbon's family and Dr. Fletcher are therefore still in Seoul. Meanwhile the sad news has come of Mr. Sawtell's death from typhoid fever.

We are all rejoicing over the return of Mrs. Moffet from America, tho we regret she stole through Seoul so quietly we did not get this word in a previous issue.

Bad news has come from the north of a fire at Kangai, which destroyed the lumber for one of the homes, and will delay greatly its erection, not to mention the large financial loss.

The money for a mission site at the East gate Seoul, with which a rascally land agent absconded, has been all recovered.

A concert was given in Seoul, by the foreigners, on Wednesday evening, Nov. 10th, for the benefit of the orphans of the English church mission (S. P. G.) and for those of the Jesuit mission.

Miss Luther of Japan who has been in Korea some time, working among Japanese women, has lately received permission to remain here a year, and came to Seoul early in November.

Miss C. F. Mair and Rev. L. L. Young, both of Hamhyung Kungso, were married in Seoul, Nov. 10th.

The Leper Hospital has been opened in Fusan by Dr. Irvin. We hope to give our readers more in regard to this later.

In a letter from Mr. Bruen, we learn that in preparing the casket for the remains of their beloved "An Moksa Ponine, Mrs. Adams, the Koreans gave and engraved the silver plate. And he adds that they lined the entire way from the house to the grave, where finally several thousands were gathered." It is sweet to see the love they show for those who have served them.

A CHRISTIAN KOREAN CELEBRATION.

Dr. and Mrs. O. R. Avison, accompanied by only one of their seven children, returned to Seoul from America early in October last, and were joyfully welcomed by their friends and fellow-workers of every nationality represented in this very cosmopolitan community.

On Thursday evening Nov. 4th the Koreans connected with the hospital, gave a little entertainment in celebration of this happy event. Only a half dozen or so of foreigners—most of them officially connected with the hospital were invited, the affair being entirely Korean and intended as an expression of the affection of his Korean assistants and friends for the doctor, to whom, I may add, it was an entire surprise. The room was very prettily decorated, and music was rendered by some of the young ladies who had learned to play and sing in the girls' school.

Speeches were made by several Koreans, expressive of their high appreciation of Dr. Avison's self-sacrificing labors for and with them. Dr. J. S. Gale also made one of his kind and happy addresses, which voiced the cordial feelings of all, and made every body feel better, even better than before.

Dr. Avison being called upon, thanked his friends for their good will and good words, gave an outline of some of the difficulties they had met and overcome together, and expressed his dearest wish that the people in connection with the hospital should be earnest Christians doing *Christian* medical work, and that Korea should have an efficient corps of Christian doctors and nurses.

Before separating, the guests were invited to partake of such a generous feast as only Koreans know how to provide. Tables were loaded with all sorts of Korean delicacies as well as coffee, sandwiches and cake.

But we cannot close this very meagre report of a delightful occasion, without a reference to the address made by Dr. Kim Pil Soon. We remember him well as a country boy in Whang Hai Do, some eighteen years ago, and a little later when he came up to Seoul to attend school, under our care, and we remember too how his

devoted mother spent a night alone on a wild mountain top, praying for her son. Now he is one of the recently graduated physicians. He is the first of the medical students who studied with Dr. Avison, and as he told of the trials he had encountered we felt that his preceptor and himself indeed deserved our profound respect.

There were no books in Korean, he had no knowledge of English and very little of Chinese, his previous education amounted to little more than the rudiments of ordinary learning, and on this account, and the difficulty of the subjects, it was absolutely necessary for him to study with his teacher at his side. They were constantly interrupted by other duties, and the calls of patients or foreign visitors. The text-books were translated only as lesson by lesson they went over them, new words must be coined for new ideas, and when translated were bit by bit mimeographed to make a few copies for other students. When the anatomy was all finished—Gray's Anatomy, some of us know what that means,—it was destroyed by fire before it had been copied. All this made a sufficiently stupendous mountain of difficulty. Dr. Kim worked nearly fifteen years for his degree, all the time serving as drug clerk, nurse or assistant in the dispensary and hospital, but he gained thus with his book knowledge invaluable practical experience in medicine, surgery, and pharmacy. Many a time he became discouraged and thought he could never reach the goal. Many a time there seemed neither pleasure nor profit in the work, and he was ready to give it up, but his teacher's zeal never flagged his hope and courage never failed, and so to-day we have the beginnings of a thorough-going medical college established, a sufficient number of medical books already translated, and others on the way.

The hospital by the strenuous work of the doctor and his assistants, the generosity of Mr. Severance, and above all the blessing of God, is now an effective and comparatively complete medical plant, equipped with everything necessary to bring it up to date. There are two foreign nurses in charge, and a nurses' training school in which the students receive besides their practical training, regular courses of study followed by examinations and certificates.

There are two evangelists in connection with the hospital, who meet all dispensary visitors and present the claims of the gospel, visit the convalescents in the wards, and also those who having shown an interest have returned to their homes.

There is a reception and book room on the hospital compound in charge of its evangelist, and a little church has gradually grown up which has an attendance of 150 people. This church has not yet been regularly organized, but soon will be. It is under the care of Drs. Avison and Hirst, tho Dr. Underwood has official supervision.

At the last annual meeting of the Medical Association, it was resolved to have one union medical college in Seoul for all Korea to which missionary doctors from other stations should, with the permission of their boards, go for a stated time, every year to assist in the lecture courses.

This college has now a number of students in training and expects to graduate the next class in 1911. The future requirements for admission will be, that the applicant must have graduated from a school of the grade known in the East, as "middle school" about the same as our "preparatories" in America. The applicants must also be Christians.

At present it is not possible to make the educational conditions so strict and the student is practically only required to have enough knowledge to make it pos-

sible for him to take the course required in medicine. The ordinary instructors are doctors Avison, Hirst, Kim, Hong and Pak, and Dr. Pieters and Miss Burpee who give lessons in English and mathematics. Dr. Reid of Song Do will this winter give two courses of lectures. One on diseases of the digestive organs, and one on medical evangelism, especially in connection with the opportunity the doctor has for personal work. The regular course is to be four years, and the curriculum includes, Anatomy, Physiology, Chemistry, Microscopy, Biology, Physics, Pharmacy, Materia Medica, Bacteriology, Histology, General Diagnosis Therapeutics, Physical Diagnosis, Pathology, Medicine, Surgery, Surgical Anatomy, with practical work, in the dispensary, wards, and operating room.

Many of the necessary books are already translated and others are well under way. Special work for eye ear nose and throat with, optical work, serum therapy, electro therapy and X ray, will come in the fourth year.

The three Korean doctors who are assisting Dr. Avison now in the hospital and medical college, are doing so at considerable present personal sacrifice. All of them have had more than one definite offer for twice the income they are at present receiving, and any one of them could in various ways make much more, if he chose to work for that alone, but they have all become filled with the spirit of sacrifice for Christ's sake, and enthused with the idea of establishing a Christian college, with Christian doctors, and have definitely decided to yield their own personal profit for the sake of His cause and in so doing are really taking the surest road to their own future advantage, for they are adding to their experience and efficiency gaining a good clientele, and what is more an uplift in character, which will be of incalculable value, while their example will be an inspiration to hundreds of other young Christians. While Korea has such young men as these, her future is bright with hope. God bless them and the work they are doing.

IN MEMORIAM.

NELLIE DICK ABAMS (MRS. JAMES E.)

September 15th, 1866.

October 31st, 1902.

A familiar and loved presence has been taken from us and it is with reverent affection that we shall try to set down in writing a few tributes to the graces that crowned that life and call from her experiences a few of the deep lessons she had learned.

From her sister in law, Mrs. Baird, we have this

"I first knew Nellie Dick when she was a child of five and I of seven years. With her large dark eyes, fair complexion and golden hair, I thought her one of the most beautiful little girls I had ever seen, and I had never known a gentler one. Years of separation intervened, and we were seventeen and nineteen when we met again, but I found her little changed from the lovely child that I remembered. For the next seven years we worked together in the Young Ladies' Missionary Society, the Christian Endeavor, and later the Young Women's Christian Association. She was naturally so retiring, so distrustful of her own powers, that public service for the Master was at first a great trial to her. Weeks and months passed by, I

remember, before she could bring herself to take her turn in audible prayer in the meetings of the Young Ladies' Missionary Society, but when at last the battle was won, she seemed transfigured with joy. It was wonderful to see one of her natural timidity led on step by step to various forms of Christian usefulness."

"It was at a summer Bible School taught by Dr. H. Grattan Guinness, that the idea of becoming a missionary was first brought to her attention. Not long after a very dear sister went as a missionary to Africa, and from that time Nellie's determination to follow her example in some part of the mission field, never seemed to waver. It was a very natural culmination of the years that had gone before."

Mrs. Woodbridge O. Johnson who was with her in the early days of the work in Taiku tells of her memories of Mrs. Adams as a pioneer missionary in a heathen city.

"When Dr. Johnson and I first landed in Fusan we were told that we must start the following morning for Taiku which was four days' distance inland, because Mr. and Mrs. Adams were there without a doctor and Mrs. Adams was not very well then. They had gone up two months before into that rather inhospitable city and I remember Mrs. Adams' courage was commented on at the time. In the morning we started and by the afternoon of the fourth day my chair was set down inside the mud walls of the compound and a sweet woman with a beautiful face framed in great coils of fair hair was waiting to welcome me. In the days which followed we experienced the usual privations of pioneer life; a scanty larder, a doing without things we had been accustomed to, a restricted social life further hampered by the necessity of conforming to Korean custom. But I never heard her complain of any thing at any time. She was doing the work she loved and she was serene and happy in it. The inside of our compound was not a thing of beauty. We had the customary dirt court surrounded by high mud walls impossible to look over. The only beautiful thing in sight in Winter was the sky. One day shortly after my arrival feeling depressed as I thought of the years ahead of me in those surroundings (for it never occurred to me we should move out of the city), I said to her, "Don't we ever see anything else?" "Oh, yes!" she answered brightly, "Once a year we go to the Annual Meeting." "Once a year!" I repeated in dismay, and then realized what manner of woman she was, daunted by nothing, absolutely brave, and happy as well under circumstances which most women would consider a cross.

Benjamin was born shortly after we arrived in Taiku, so she had during all those early days what many women would think a sufficient reason for not continuing study, but one of the clearest pictures of those early days is that of Mrs. Adams with a baby in one arm and a Korean study book in the other, and a teacher seated near by. Some of us thought that she worked too hard, but.....it was because she was early able to make herself understood that she was able to begin and establish the work among the Taiku women which, as some one has said, is her greatest monument."

A little later when a nucleus of believers had been gathered out from the darkness, with the joy of one who is realizing her highest hopes she entered into the work of instructing and transforming, under the guidance of the Holy Spirit, the lives of the Korean women whom the Lord was adding to the Church. Mrs. Edward F. McFarland has written of her here.

"Mrs. Adams' work for the women of this province can neither be measured

nor expressed in words. The very name 'An Moksa Pouine' stood for love and tender help and sympathy. My first touch with real missionary work when I came to Korea four years ago was in connection with Mrs. Adams at her Tuesday Bible Class for women. They met in the little 'sarang' building on the compound. I used to love to go with her and watch the expressions that would light up her face as she read to them from God's Word or taught them its precious truths.

It was always a particular joy and delight to Mrs. Adams when she could arrange her Taiku work and home duties so as to secure a few days of itineration and classes among the country women in places more remote.

Of the younger missionaries who have been privileged to have their first glimpse of country work in company with Mrs. Adams, Miss Mills writes of her as seen among the country women.

"We were used to her being 'our beloved Mrs. Adams' and it was a new vision I caught of her in the eyes and words of the Korean women, ('ouri sarang haban An Moksa Pouine') that was the special glory of the trip. She was their own Pouine. For years she had travelled among them and taught them in the big city class, had been interested in their dull uninteresting lives, and like Paul she 'had imparted unto them not the gospel of God only, but also her own soul, because they were very dear unto her.'

How simply and sweetly she told the story! How tenderly she pleaded! Never shall I forget the day in that crowded little room when she held out her arms in the shape of a cross and because she had taken up her own cross and borne it triumphantly she could tell of the agony on that other Cross with such passionate sympathy that the tears rolled down the wrinkled old faces made soft and sweet in the thought of what their God had borne for them, and one after another they yielded to the tender yearning love of that God."

It remains for Mrs. Bruen, whose nearness as a neighbor and the natural intimacy brought about by the smallness of the community in its earlier days gave her a familiar insight into Mrs. Adams' home life, to write of her in this sphere of her activity.

"It was in her home that Mrs. Adams was made perfect. No one could see her there without being impressed by the pervading spirit of true hospitality, the mutual helpfulness and sweet companionship between mother and children. The same spirit which made her home life beautiful made her a power among the Korean women.

Dr. Johnson who, as has been written above, came in the very early days to join the pioneer missionary family in Taiku has had a physician's opportunity for intimacy and acquaintance with Mrs. Adams and it is fitting that his tribute as physician, observer and friend should be the climax of this brief memoir.

"It was in December, 1907 that I first became acquainted with Nellie Dick Adams and only a month later I had an insight into her character that was a surprise. She told me that Mr. Adams was going to the country for a month's preaching trip. Little Benjamin was only ten days old and Mrs. Adams was still confined to her bed. "Do you mean," I asked "that he will be away from Taiku a month travelling all the time from place to place where you can't reach him by mail or messenger if you want him to come home?" She replied that she would write to him frequently and send messengers, but that he could not say beforehand

just where he would be at any certain date. "But suppose something should happen and you should want him right away?" "Oh,!" She said, "We must trust the Lord about that." Never once did I hear her complain or express fear. This was not because she had none, for I learned as I knew her better that in some ways she was naturally quite timid and nervous. But so constantly did she dwell in the secret of His presence that her weakness was made strength and her fears and doubts were never expressed to others.

Often while walking back to my home from a visit to see her or one of the children when ill, I have said to myself, "Why is it that I feel so much quieter and easier in mind than when I entered the Adams' house?" The anxiety or care about the hospital or some Korean patient, had not been removed. I had not mentioned it during my visit, but it did not weigh so heavily as before. I went in tired and worried. I came out re-ted. Surely because I had been in contact with one who drank deep of the water the Master offered, and from whom sprang forth living waters to refresh and strengthen all with whom she came in contact. None of us can ever forget her sweet smile. An hour before she died she asked whether she might not see the children. Benjamin and Dorothy, and little George, were brought in, and she smiled that sad sweet smile to each, that made us who stood by almost break down. Then she said a few words to each and to Mr. Adams, and the lips began to grow too stiff to talk. Mr. Adams asked her whether she felt near the Master. She made a movement to stretch out her arms and replied, "Oh, yes, I can see Him!", and so she passed away.

DIVISION OF THE FIELD.

The spirit of harmony existing between the various missions in Korea has been remarkable from the very start, and an effort has always been made as far as possible, to avoid overlapping, which is the most frequent source of friction, and waste of money, time, and strength. Nevertheless as the work grew, and extended often in a natural way, churches starting up without the knowledge of the missionary, in various directions, and as other missions came into the country, it was to be expected they should settle in the main centers, and thus there has been more or less overlapping in later years.

Efforts have therefore been made looking toward the division of the field in such a way that the best economy of forces should be conserved. Some of the missions on entering the country had sought for themselves districts where they could be alone, and have a free field to work, and as a result they had their own exclusive territory assigned them by mutual consent, notably the Southern Presbyterians in the South-West, and the Canadian Presbyterians in the North-East. These missions were left more or less completely in control in their districts, having started from the points where delimitations were arranged with the missions with whom they came nearest in contact. But the division had not been perfect, and there was still much to be done.

The Southern Methodists had started their work in a right way, and had arranged for a very careful division between themselves and all other missions Northern Methodists as well as Presbyterians, so that they had a triangular bit of territory that was exclusively their own and for which they were responsible.

Every effort on the part of the others however had thus far met with imperfect success, and while there were mutual arrangements in certain portions of territory, the general division of the whole field, so that the various missions should have really a sufficient and proportionate territory, had not been arranged. A number of conferences had been held at different points at different times, but we seemed far from a definite solution, and at the last Annual Meeting of the two missions mostly involved, namely, the Methodist Mission North and the Presbyterian Mission, North, committees were appointed looking forward to such a division with power to act.

These committees met in Seoul, in Sept. last, and after continued conferences for some time, having arranged at previous meetings the territory and the population that was due to the various missions, we attempted to find some way in which without too much withdrawing, we could have the territory entirely divided. After considerable discussion, a plan was settled upon, by which mutual concessions were made on both sides, and as a result at the present time, the territory is fully delimited, and the hope is expressed that in the mutual exchange of churches in this way, so as to bring about this proper division, there shall not be on either side, a very great excess of those to be handed over from one church or the other.

The division arrived at between the Presbyterian Church, North, and the Methodist Church, North, took into consideration the work of the entire field, and was signed jointly by the committee of the missions, together with Dr. Brown as representing the Presbyterian Board, and the entire committee of the Methodist Mission, together with the Bishop. The only formality that still remains is for it to be submitted to the Methodist Board at Home, power having been given to Dr. Brown to represent the Presbyterian Board.

There still remained a slight difference of opinion as to the amount of territory that ought to be accorded to the Australian Presbyterian Church in the South. There was a certain amount of overlapping, and it was desirable that this should be avoided. In addition to this, the Presbyterian Church of Australia was contemplating sending out reinforcements so that they could manage a larger territory, and they came to the American Presbyterians with a proposition that we should hand over to them certain sections in the furthest extremity of our field which could be more easily worked by them. A counter-proposition was made to them whereby our Presbyterian Mission, North should be given in compensation a little more territory in the immediate vicinity of Fusan, and this arrangement having been made, the matter simply remains now for it to be submitted to the Presbyterian Assembly of Australia, Dr. Brown having united with the Presbyterians from America and having had power to act.

At the present time then, throughout all Korea the country is entirely divided, and there is little or no overlapping, all the American Missions having entered into this agreement with the exception of the Korean Itinerant Mission,—only 2 missionaries—the only other missions that have not yet joined being the Church of England, and the Salvation Army. Thus we find that now the great bulk of the workers are so divided that we can go through our territory without feeling that we are laboring where others have already been, and there is assigned to each missionary, or rather to each mission, a certain lump or block of territory, that must be worked by them or not at all.

It is believed that this agreement, coming at the present time, just when the Church, the whole church of Korea, is asking for a million souls, will do no little to spur the people on, to greater efforts to bring about the results we are asking for. We believe that God is moving in these matters as well as in others, and we look forward to the time when possibly in Korea we may be able to have not simply a division of territory, but a *unión storsk*, one united church of Christ working for the salvation of the whole country.

H. G. UNDERWOOD.

SPRINGTIME.

One year ago I spent the Resurrection Season in old New York State, and I shot all the springs of all the years had met in our old Dutch Dorp. Looking down our tree-lined streets, they seemed one long vista of blushing pink buds, bursting into a hilarious tangle of green as the days went by, until one could almost feel the pulse of the sap in the heart throb of the Spring. Such a new, full green it was! The college woods were tingling with the passion of it. It was one song everywhere. The arbutus, pink and fair as a baby's cheek, among the old dried boughs of the year that was dead; the full mountain streams, dashing and shouting in the exuberance of their joy; the great Adirondacks, greening off into the distance, all—all sang the same triumphant song of winter and death vanquished, of Spring and Life victorious.

And *this* year—Oh, this year!—I am *living* the Springtime in Korea, and never before have I even guessed what Springtime means, as God spells the word. Out into the woodlands we went, over the mountains and thru the valleys, and in "earth and sky and sea" 'twas Springtime. We saw it in the vivid, wet green of the barely fields, in the softening lights on the mountains, piled up behind more mountains, shading off into the Peace of God; in the exquisite delicacy of the frail little bluets; in the purple splendour of the "true flower," and in the simple sweetness of the wild apricot, here and there on the mountain side, where it, held its burning cheek to the whispering wind. We heard it in the song of the skylark, trilling back to us out of the clouds, in the chatter of the magpie, with his white spots asparkle against his glittering blackness, and in the "kong, kong" of the partridge, a perfect pageant of color, too daring for man to paint. The California "cup of gold" and my old-home arbutus were not there; but I had no time to miss them in the never-ending delight of discovery. The violets alone would have filled my joy full—pure white nuns, modest brides in silver grey, debutants in silky blue and white, and proud queens in purple velvets—I had not dreamed bare, rocky, old Korea could give birth to a fairy land like these, but I had not seen her with the touch of Spring upon her. And the violets were not all. There were little blue stars at your feet, smiling "forget-me-not" into your eyes; white waven bells, ringing music to your soul; crystalized dew-drops on their own bits of bushes; the dear little "grandmother flower," like a red-brown pansy, whispering "that's for thots" of her,—my Grandmother—with the peace and love of God in her eyes, and the silver halo that was above her brow, was on the little flower too. There were tiny yellow lilies, shaped like an old Grecian vase, pert little strawberry blossoms, an impish yellow flower, like the butter and cheese of childhood days, whole

brushes of leathery yellow, and yet a dozen more, and not one but would grace a high born lady.

Springtime on the fields, Springtime on the mountains, and "Springtime in the hearts of men." A new hope, a new love, a new life,—conceived in the soul of God, brought forth in the soul of Korea. Standing on the top of a mountain, picking out here and there in the crevices of the hills sixty-five little groups of mud-walled, thatched-roofed houses, huddled close together in their brown squalor, like a bunch of toadstools, it seemed as if the people of Korea were still buried away in the dead old past. But, stopping to rest in one of these little groups, politely termed a village, our old Korean cook, the light of love shining thru her wrinkled skin and tired eyes, told the old, old story. As I watched the straining eyes, and felt rather than understood the persistent questions demanding more and more of the new, new story, for this was one of the thousands of villages where it had never been heard before, I felt that even here, in the roots of Korea, buried deep under age-long ignorance and hopelessness, there was a stirring of life, a first faint promise of a Springtime. And so by the roadside, among the dark little huts, and later in our own rooms, to the many who came for a "sight-see" of these strange white-faced women, we told the story over and over again. Yes, I meant to say "*we*." Even I had to talk, whether I could or no, had to tell of the love that had brought me to them. They were so tired, so lonely, their hearts were so empty, and they had come five and often ten miles to see—*us*! I couldn't let them go without at least a blind effort to make them see *Him*. Never shall I forget one woman. She listened first with wonder, then slowly comprehension came into her eyes—then joy and love—the love of God. "Oh," she cried, "I am hearing for the first time about God! You say He loves me? *He loves me!*" And I can still feel the clasp of her fingers around mine. Many listened in stolid indifference, a few laughed, but some cared, some understood, and went back to carry the Spring in their hearts into the villages that knew no God.

Once on the roadside we found a woman eagerly running toward us, exclaiming, "I've heard the Doctor's Pouine is with you! The Doctor's wife! In here is she?" My tears came too as I watched her clutch the hands of our doctor's Pouine, and press them gratefully to her heart, telling how the doctor had cured her boy in the hospital in Taiku. Walking besides us mile after mile, with a bag of rice on her head, so heavy I could scarcely lift it, she told us how her son had found not only health but a Savior, and how he had brought the story of his new life into their lonely home, and now she knew the Savior too. And so all thru the land where Winter still held the people numb and lifeless, they turned eagerly at the first touch of the Man of Love, who came to be Light and Life. But that was only the promise, the early Spring buds. For the full bloom of the Springtime we had to go out into a Christian village.

A few miles before we got there, I saw a crowd of little boys running toward us. Not dirty little boys, with ragged pig-tails, and torn clothes; but clean little boys, with hair cut short, smart little caps, and neat little Korean suits. Suddenly they stopped, lined up at the side of the path in a stiff little row, and saluted each of us as we passed with all the dignity and precision of West Point Cadets. Then they broke ranks and made a centre-rush for the well beloved Moksa, catching his hands, running at his side, eager lips and shining eyes telling the story of a new Korea,

that shall give a modern education and a fair chance to the boys that will soon be men. There is not a trace of Winter left in the Christian school boy of to-day. The men followed soon, as eager and as loving as the little boys, in spite of their courtly reserve, and graceful greeting, "Be at Peace." And last came my women, loving gratitude shining thru their tears as they told us how thankful they were that we had come to them. And with them came the school girls. School girls in Korea! Girls who have minds? Girls who can learn things? Oh, this is Spring, indeed! When hope and life are come even to the unloved little girls! Clean and sweet and fresh, their eyes shine with the joy of learning, and the love of Jesus Christ.

But if you would see the perfect Spring, come with me, inside the little mud church. As soon as you enter the courtyard you can pick out the Christians, as they crowd around you in eager welcome and loving appreciation. But ask our friends, how far they have come. Many a one will tell you she has trudged five, ten, or even fifteen miles over the rough mountain paths, with a heavy baby on her back, or a heavier sack of rice on her head. My own trip had taught me why it is that "Are your legs tired" is the proper and polite greeting! And it was with a real understanding I listened to the invariable answers, "Oh, that's all right," "It makes no difference," or "Since Jesus came with me, it doesn't matter." And why had they come so far? To study the Bible for four days, with the help of their Moksa's and the Doctor's Pouine. And how they studied! So eager to learn, so interested, so tirelessly! Would you have guessed they had been born and brought up on the doctrine that women have no minds, are incapable of thought or comprehension? And how they sang! Unhampered by time or tune, with full hearts and eyes, they chanted their gratitude and love to their "Heaven-dwelling Father." You'll find no painful pauses in the time of prayer in Korea. So close do they live to their Father, that they want always to be talking to Him, and can scarcely wait their chance to pray. In one place we stayed in a little room adjoining the church, and not an hour could we wake in the night but one or more of these dear women would be praying softly alone, just loud enough for us to hear the murmur of her sweet communion.

But this is a religion that doesn't stop at the lips, but finds its way thru their poverty (and want into the meagre pocket-books. Their little churches are built of "blood-money"—not money wrong from the life-blood of others, but money taken from the very necessities of their own lives, for the depth of their poverty is equalled by the richness of their love, that can only be satisfied when sacrificial giving has cut deep into the things they need each day to keep life strong and well. And even after they have given to God so freely, they still must do something for the loved Moksa, and the Pouines, for is it not thru them they have learned to know the God, who has so glorified living for them? Again and again they brought us chestnuts, potatoes, rice, and even chickens and eggs, luxuries many never taste, except on some great feast day, but given in such a sweetness of eager gratitude it would have been churlish to refuse. "Rice Christians," have I heard you say? Yes, if you mean by that Christians who gladly fast from their favorite rice, that they may give the more to God!

Springtime! Have you ever *lived* such a Springtime? When the beauty buried in the human soul, and the beauty buried below the sod, awaken together to the

touch of God, growing into the perfect flower, actualizing the beauty of His thought and plan? Oh, this Springtime is mine, in my heart too, for these are my people, and this is the land of my heart's desire! My work is here, a rich full Springtime work, with a love given anew each day by the Father of love, telling the story that is always new, tho it dates back 1900 years, and watching it day by day open up the hearts of men that God may enter, and keep an eternal Springtime.

THE CHRISTIAN EDUCATIONAL ASSOCIATION OF KOREA.

The following brief summary of information, collected by the C. E. A. for its own use in arranging for preparation and review of text-books, was kindly forwarded to the FIELD, by the Secretary Mr. Wasson.

The following are the result of questions put to those engaged in educational work.

A.—Text-books Prepared or in Course of Preparation.

1. Graded Exercises in Woodwork.
2. Mimeographed Lessons in Physics and Physiology.
3. Primary and College Physics.
4. Physics.
5. Physiology.
6. Elementary Chemistry.
7. College Algebra.
8. Nineteenth Century History.
9. English History.
10. International Law.
11. Burton and Bosworth's "Outlines and Studies in Acts."
12. Astronomy.

B.—The Persons Engaged in Educational Work Have Degrees as follows:

Degree.	Number of Persons Having the Degree.
Ph.D.	1
B.S.A.	1
B.S.	2
B.D.	2
Ph.B.	2
A.M.	4
A.B.	11

C.—Postgraduate Work Done.

Subject.	Number of Persons Who Have Done Work in the Subject.
History	1
Latin	2
Economics	1
Mathematics	1
Physics	1
Chemistry	1
Soils	1
Embryology	1
Histology	1
Zoology	1
Pedagogy	1
English	1

D.—As Easy Mixed Script versus Kok-mun Text-books for Use in Higher Educational Work?

One person expressed a preference for Kok-mun, seven for Mixed-Script, and the others expressed none.

We were greatly surprised to find from these statistics, that apparently the Educational Association takes no account of professional schools. We have at least two fairly well Established Theological Seminaries, and one Union Medical College. And we do not understand how they are left out of this account. Nearly all of the professors in these schools have high degrees, of one denomination or another, and several have done various kinds of postgraduate work; while a number of valuable medical books, and we think theological works also, have been prepared, and are now in use, while many others are nearly ready.

The question as to the use of mixed script or Kuk-mun,* which has been answered so indifferently, is nevertheless a somewhat vexed one, we should judge from the long and animated discussion which took place at the Presbyterian Annual Meeting, held lately in Pyeung Yang, with the result, we believe, of a pretty general consensus of opinion in favor of a kind of mixed script. That is to say, that, books should be prepared in the very best Kukmun, plain, simple clear, intelligible to any one who can read, with here and there an explanatory (?) Chinese character which shall save the pride of the Yangban, the official, and the old fogey, who think a book without Chinese is beneath them; and which shall thus fully comply also with official rules for the use of mixed script. For professional and scientific books too, where unanimity with China and Japan is imperative, in the use of technical terms, and names which in any case, must be coined for Koreans, and would be as unintelligible to the ordinary reader in Kukmun as in Chinese, these terms must necessarily be in the latter character.

But this can do no harm, the book will be just as legible and acceptable to the ordinary reader as without it, and can have no effect in discontinuing the use of Kukmun, but on the contrary will probably increase and popularize it; for men who would never see it unless in mixed script books, will in this way come to recognize and appreciate its worth.

And right here, just one little plea, for a rational way of writing and printing Kukmun. Every one knows that in the early days of English letters, there was no punctuation and no paragraphing, but that like Korean, the whole chapter flowed on in one uninterrupted stream. Every one knows too, with how much difficulty the most intelligent Koreans—not to mention our suffering selves—read a Kukmun book, while many poor women who have learned the character, are discouraged and hindered by the great difficulty of picking out the separate words. What a difference it would make in the women's classes, and in the reading in the homes, if this were simplified so that each word should stand by itself. How much the alarmingly large percentage of Koreans with defective sight, is due to the difficulty in deciphering their books, we will not venture to say, but no doubt it has much to do with it.

Then why in the name of all reason should we stick forever to this remnant of antediluvian times, we who know better, and whose own letters have been emancipated? Why not space our words, as well as paragraphs, punctuate our sentences, and give the poor reader a chance to draw breath?

Such a blessed reform, will confer an untold benefit on the poor and needy, of all classes, and will deserve the plaudits of the whole East, which we hope and believe will at no very late date, be using this gem of an Alphabet, hidden away for so many years in Korea. Then shall all China and Japan, the masses, the poor ignorant

* Native Korean Character.

peasants have their Bibles in a character which any old man can learn in a few days, a character which is their own, purely Eastern, kept in waiting all these years, for the time when the people should be ready to receive the priceless treasure of God's Word. Haste then and make straight in the desert this highway for our God, you who prepare the literature for the people.

I can hear you saying "But this method of separating words is not Korean." True, but we are not here to jealously preserve hindrances, because they are ancient and native, should it not rather be our fixed principle, that where *anything whatever sets itself as a stumbling block to the quicker progress of that all conquering Kingdom, it must go*, and all honor to him who first lends a hand.

Perhaps some of us will continue to shake our heads, and hesitate to interfere with "Korean custom," that revered old Bugaboo, which has been constantly held up to frighten us, since we first began to teach the people to sing hymns, and were solemnly charged in the name of "Choson Punsok"* to forbear. Nevertheless the reform must come and we shall almost be ready with a *war dimittis*, when it does.

THE ANNUAL MEETING OF "THE GRADUATE NURSES' ASSOCIATION IN KOREA."

By Miss EATHER SHIELDS.

"The Graduate Nurses' Association in Korea" met in annual session at Ewa Haktung, Seoul, on October 7th, at 3 P.M. There were present: Active members, Misses Morrison, Cameron, Burpee, Campbell and Shields; associate members, Miss Wambold, Mrs. Hah, Miss Frey and Miss Marker. Miss Plummer and Miss Hillman, whose names were added to the list of associates, and Miss Smalvely, were among the visitors. Dr. Ernberger and Dr. Hall were with us for only a few minutes.

Miss Shields was in the chair, and Miss Morrison was Secretary. Miss Smalvely gave us some piano solos, after which the meeting was opened by Scripture reading and prayer; the annual reports of secretary and treasurer were read and accepted, and three new members were received into the association: Miss Campbell of Pyeng Yang, Miss MacKenzie of Taiku, and Miss Helstrom of Syen Chun, all new arrivals in Korea.

Miss Ella Burpee then read a most interesting paper on "The Possibility of Establishing District Nursing in Korea." She expressed her thanks to older workers on the field who had helped her by giving their opinions on certain questions relating to the subject, as she felt she had not been here long enough to understand all conditions which might bear upon this work; but her intense interest and her experience in this line of nursing in and about Boston had made her eager to bring the subject up at this meeting. Miss Burpee said in part, "The need for district nursing is present, for there are many sufferers in Korea who on account of established customs will not leave their homes to receive hospital care, and the result is a very high death rate.

The Korean in the home often has no care when it is most needed. But even

* Korean custom.

though all such sufferers should be willing to come to the hospitals for care, would there be room, or an adequate staff to attend to them all? The ideal way to establish this work would be to have it installed by a foreign nurse, one who knows the language and the Korean home life. Her position would be that of superintending the work of the Korean nurse, and also filling the place of a chaperon."

Miss Burpee considers a street uniform advisable.

Well qualified, under graduate nurses may often be sent, thus making this an important part of the regular training and giving an idea of what private nursing may be like.

When a foreign nurse cannot accompany the Korean nurse, there is an opening for a good Bible woman to go with her and do a grand service. It seems advisable that the nurse should always be accompanied by an older woman.

"The object of district nursing in our home lands is to give the sick poor the services of the trained nurse."

Some one thought it might be best to begin here by giving the services only where they could be paid for. There was free discussion on this point.

Miss Burpee closed the paper with the hope that the nurses who stay in Korea may soon see the way open by which the Korean sufferers in these little homes may receive the comfort and care of their own trained nurses.

In the discussion which followed the reading of this paper,—regarding the suggestion which was made that the nurse should first go only into the homes where her services could be paid for, the question came, "What of the sick poor in the meantime?" "Would the best people refuse the intelligent services of a good nurse because she also worked among the most poverty-stricken?" Mrs. Hab, with her definite interest in the work of the deaconess, and her intimate knowledge of life both in America and Korea, thought that the status of the nurse would not be lowered by it in the least. I do not think it is fair to suggest the possibility of such a thing, if you take into consideration the attitude of the Korean people toward their own poor. Where else can you find more respect for the aged, so few abject beggars, and such universal hospitality, as in Korea?

It is believed that the nurse will be personally just as safe in pursuing her rounds of duty in Korea as she is any where else. There is a great desire in many of the homes for the young women to be taught that which will help towards modern thought and methods, and this gives great opportunity to us to see that Hygiene and Sanitation and Home Nursing shall be a part of the new education. We are wishing that a series of popular lectures might be given, and papers prepared on many of the subjects which shall be most helpful in making more intelligent and thorough the care of the home.

Mrs. Harrison, of Mokpo, and Miss Lillingston, of Chemulpo, sent greetings; Miss Cameron told us of some class work for women which she had done in or near Taiku, studying with them the care of children and other important subjects. She was asked to bring to us at a future meeting some of the papers she had used.

The serving of light refreshments by our hostesses during recess, the re-reading and further discussion of Miss Burpee's paper, and the arrangement for the next Annual Meeting to be held during September, 1910, at Severance Hospital, were items on our programme. An election of officers for the coming year resulted as

follows: President, Miss Shields; Vice-President, Miss Campbell; Secretary, Miss Morrison; Treasurer, Miss Burpee.

The Association then adjourned to meet in Seoul, September, 1910.

THEY PRAYED THROUGH.

The ——— Church had long been needing a new home. The people had out-grown their present quarters four years ago, and over three years ago a large fraction of the believers were standing out of doors around the windows, to make room for enquirers and new comers who were crowding in.

It had long been decided to sell the present building and its site, and with what money they could raise in addition, to build one larger and more commodious. But political and civil changes brought about a situation which made it impossible to sell, while not only was their present site too small for additions, but the locality was no longer desirable, so they had to face the problem of raising enough money for both site and church.

Just at this crisis the missionary in charge broke down, was obliged to leave the country, and was detained away three years.

During all this time the church continued to grow steadily, so that it began to be said, there was no use in asking new believers to come, for there was no place to receive them; and this tho the congregation had divided, the men meeting first and the women after they were through, each company filling the building.

In the second year of their missionary's absence they raised over 1,000 yen toward their new church. This bought the site and laid the foundation, but alas, no more. They were after all not a very large body, or very rich. There were not half a dozen who had an income of over \$10 gold a month, most of them living on \$4 a month or less. It is the oldest church in the city and tho it has an attendance now of not over 400, has sent off colonies in every direction, two large churches in the city are its off-shoots and a couple of suburban churches only a short time since part of its membership, fostered and cared for by its people, the result of its evangelistic work, were only recently set apart as separate organizations. During the absence of its missionary pastor, some six or seven of its best leaders drifted away, to other cities, or churches, one fell into sin, two became the right hand helpers of other missionaries. Yet under all these trying circumstances they *lived*, and not only lived but *grew*.

The little congregation supported two church day schools, one for boys and one for girls, with eight teachers,—not all of whom were paid however—two evangelistic workers, a man and woman, and took care of their own poor, in addition to their regular running expenses, amounting in all last year to \$519.84 gold. The gift of nearly \$700 gold for site, the year previous was of course outside of this.

When the missionary returned, the case seemed almost desperate. Services must be held Sunday mornings continuously from 9. A.M. till 2. P.M. to get in Bible class as well as morning service, for distances are too great for many of them to return in the afternoon and evening too, and such a time would come just at the regular afternoon supper hour.

The women cannot be ready with the children at nine, so coming to the second

service they many of them reach the church before the men are through and often have to wait out of doors in biting wind, or blazing sun, till the men have gone.

So it was very bad in every way, how could a church go on like this, yet whence was the money to come? They must build the church themselves, but how? So not knowing or seeing but believing, they continued to take it to God in prayer. He could and would help, "in some way or other they knew the Lord would provide." While they prayed it occurred to the missionary that as a temporary makeshift, they might perhaps use a shed which had been the home of the Y. M. C. A. before its present building was erected. So he asked a Chinese carpenter who happened (*f*) to be in the house on other business, what it would cost to move the wooden structure and put it up on the church site.

The carpenter protested against doing this. He urged it would be unsatisfactory and cost more in the end. "Why not put the church up at once?"

"The people are poor, they cannot raise the money now, and we believe it is best for them to build their own church, if it were right to use foreign money, there would be no trouble, but we cannot do that," was the reply! Now this Chinaman is a Christian, and he answered that he too thought that was the right way to do, but that he would like to help them, and that as he had plenty of bricks and lumber, and his men would not be very busy this winter, he would go on and put up the church for them, letting them subscribe as much as they could, to be paid in, in small sums, monthly for two, three or four years.

Now if an angel from Heaven had come with the money, we couldn't have been more surprised. But had one come with money I doubt if we could have taken it. But God had sent His angel in the form of a Chinaman, in a way to help and not hurt, and he looked more beautiful to us, with his dear pigtail, smiling brown face and plain blue clothes, than any dozen common angels with wings and halos. We saw the halo all right thro the tears in our eyes.

Nothing would suit him either, but to make it of the best, putting the galleries in now too, tho we meant to do that later. He isn't a rich man by any means, but he knows Christians and he is ready to trust them, and glad to help them. But best of all we know, that God sent him and put the thought in his mind and the will in his heart.

So a meeting of the Chay-chick-why* was forthwith called, and of course there were one or two doubting Thomases, who shook their heads, and said, "Oh how can we ever raise all that money?" Then rose up a man who had been foremost in building the first church. "How can we raise the money!" he exclaimed, "Why the thing's done!" "You cannot call this hard. Do you remember when we put up the present building, and it was to cost 1,000 yen and we only had 20 yen to start with, and we were only a little company of fifty or sixty people all told?" Yes, the missionary remembered and how the foreigners had expected to raise the money among themselves, and this man's faith had shamed them when he said in response to their doubts, "Why you can't call anything impossible that God has to do with." Since that time Ye Chipsa has waxed a little cold and worldly, absorbed in getting money, but now, this wonderful way opened by God as it were through a very sea of impossibility, had aroused him. He came to the

* Church Official Board.

front with something of his old zeal, fire and faith, and guided the trembling "Chay-chicks" to a series of the right sort of resolutions.

So on the following Sunday with a neat little model of the church, they presented the matter to the people. Six men were stationed at intervals on the floor, to give printed pledges to be signed, only to those who asked for them. No one need announce aloud what he or she would give, no one was personally solicited. A few promised five yen a month, very few, from that to five *sen* (2½ cents) a month, first the men, and then the women, who would save it out of their rice, and fire, and clothes, here a little there a little, and they promised that first morning, with many more to be heard from, over 3,000 yen to be paid little by little, for three years. For as a million souls are to be won this year, there must be a place for them to meet and worship in, and "*He withholdeth no good thing from those who trust Him.*" The people have "prayed through" thus far and we think they will to the end.

Korea Mission Field

印刷日：1986年 9月 5日

發行日：1986年 9月20日

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